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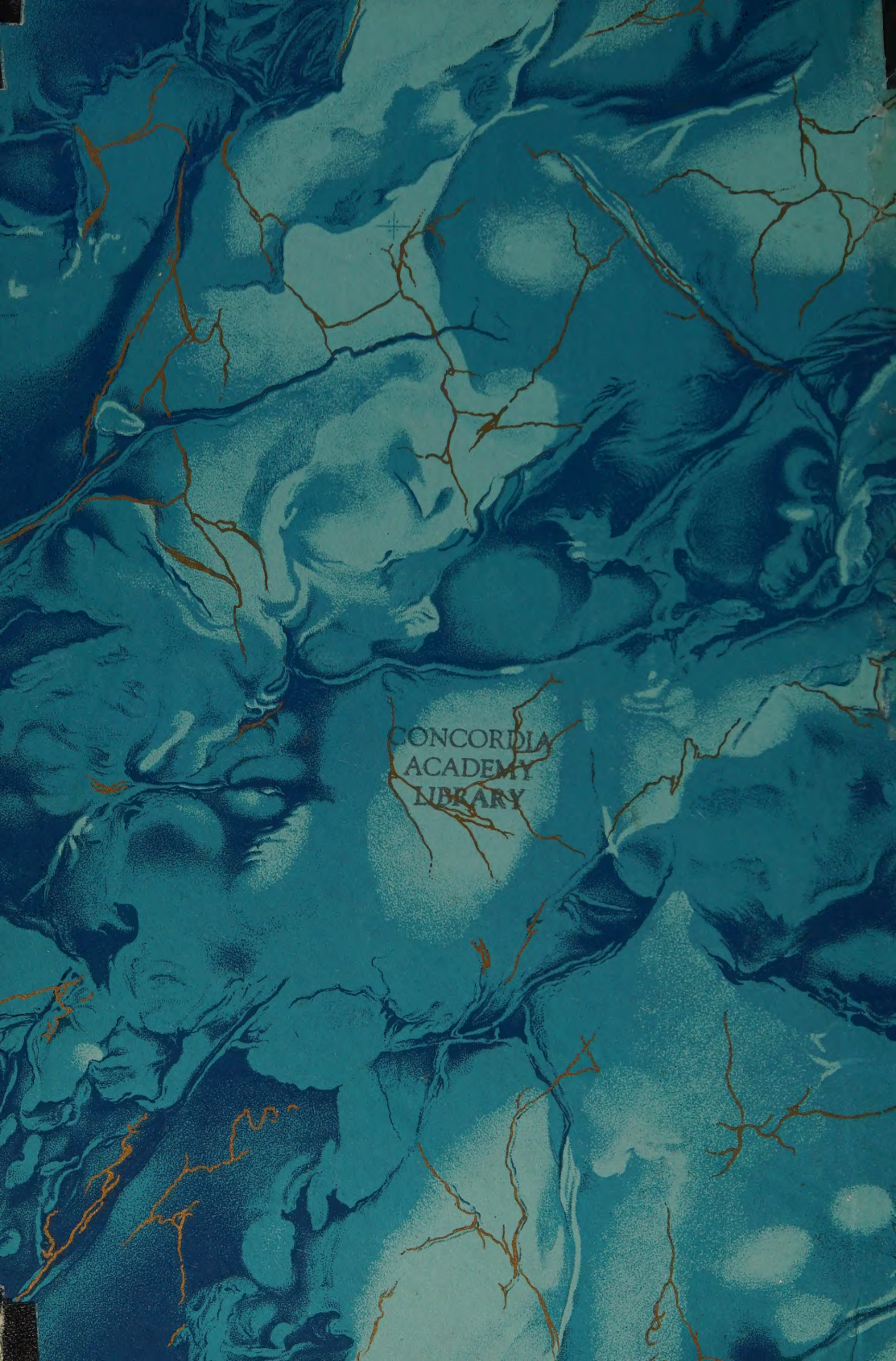
Dallmann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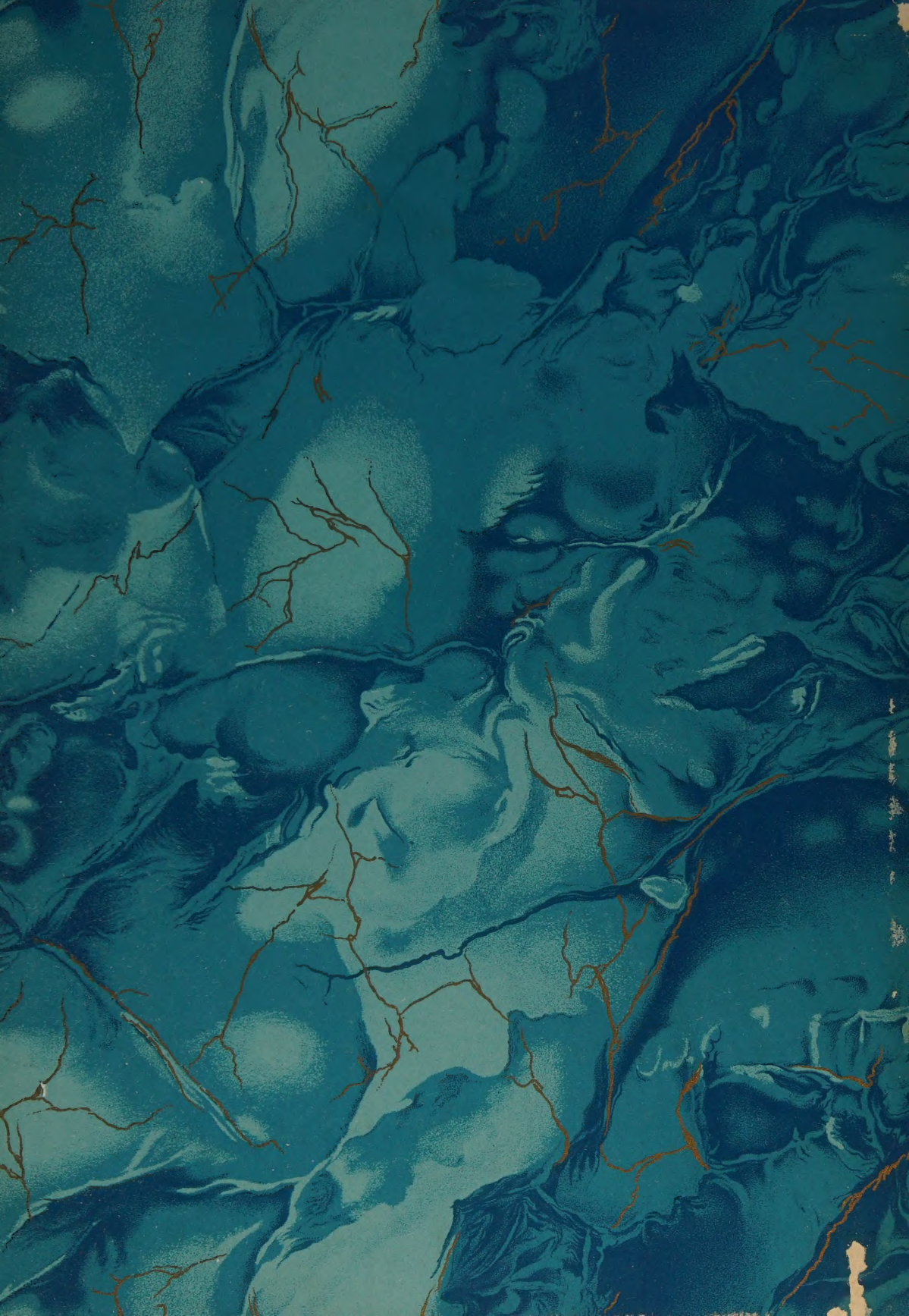

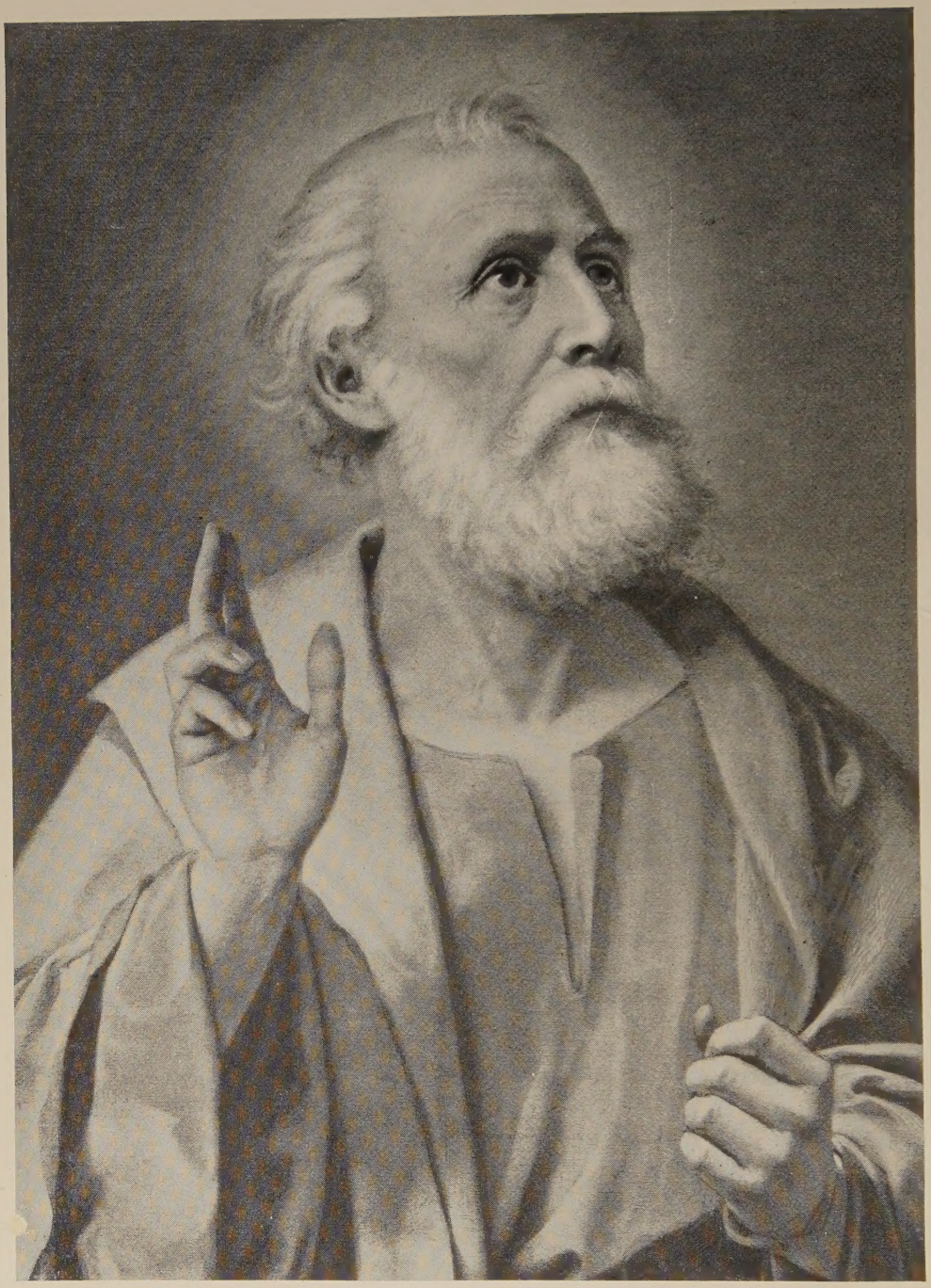

PETER.

ARTIST AND PUBLISHER UNKNOWN.

# Peter

## Life and Letters

William Dallmann

"Whenever I look at Peter, my very heart leaps for joy. If I could paint a portrait of Peter, I would paint upon every hair of his head, 'I believe in the forgiveness of sins.'" — *Luther.*

Concordia Publishing House, St. Louis, Mo.
1930

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WHEREAS we cannot find on the market any life of Peter, therefore be it

*Resolved* to thank Dr. Dallmann for his "Peter" and to ask him to have it published.

*Minutes, English Conference of Milwaukee.*

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PART ONE.

# PETER'S LIFE.

## CHAPTER I.

# PETER BROUGHT TO CHRIST.

*John 1, 35—42; Mark 1, 16—18; Matt. 3, 1—12.*

Like an arrow from the quiver
To the sad and lone Dead Sea
Thou art rushing, rapid river,
Swift and strong and silently.
Through the dark-green foliage stealing
Like a silver ray of light,
Who can tell the pilgrim's feeling
When thy waters meet his sight? — *Anderson.*

BESIDE the waters of this rushing, rapid river stood a rugged man of rough raiment, rough food, rough speech — "Repent!" The voice of one crying in the wilderness of Judea carried far, and from far came many to the Jordan valley, "the deepest and hottest chasm in the world," as Humboldt declares. They heard the herald's voice, "Repent ye, for the kingdom of heaven is at hand!" And they were baptized in the Jordan, the world's most famous river, its fountains in the mountains 1,700 feet above the sea, its mouth 1,300 feet below the sea.

With the crowds that came, came one day a young carpenter from Nazareth of Galilee and was baptized by the greatest of woman born.

The next day John the Baptist seeth Jesus and saith, "Behold the Lamb of God, which beareth away the sin of the world! This is the Son of God!" Most astonishing, wonderful words; but there is no mistake. Again, the next day after, John stood and two of his disciples, and looking upon Jesus, he saith, "Behold the Lamb of God!" John preached Law and Gospel; repentance for sin and faith in Christ for the forgiveness of sin.

Jesus Christ is the innocent Lamb which God sent and upon whose shoulders He laid the awful burden of the sin of the world. And the innocent Lamb beareth away the sin of the world, is sacrificed, is slaughtered, in the stead of the guilty sinner and thus makes a substitute, or vicarious, atonement for the sin of the world — and my sin. That is the Gospel, the power of God unto salvation to every one that believeth.

When these two disciples of John heard the Gospel of John, they believed it and followed Jesus.

JOHN THE BAPTIST IN THE WILDERNESS OF JUDEA. BIDA.

Then Jesus turned and saw them following and saith to them, "What seek ye?"

This is the first recorded word of Jesus in His public ministry. And He asks this question of every one: "What seek ye?" A good dinner? A good coat? A good house? A good car? A good time? "What seek ye?" Seek ye first the kingdom of God and His righteousness? The answer you give tells what is in you.

ONE OF THE FORDS OF JORDAN, NEAR BETHABARA, WHERE JOHN BAPTIZED.

They said to Him, "Master, where dwellest Thou?"

"Come and see." And this He says to every one. Come and see for yourself, find out, experiment and experience. "Taste and see that the Lord is good."

They came and saw where He dwelt and abode with Him that day, for it was about the tenth hour — 10 A. M. Roman reckoning, or 4 P. M. Jewish time. It was an hour never to be forgotten. Half a century later John the Evangelist wrote this Gospel and still remembered the very hour as if it had been but yesterday. His new life was born at that hour.

That is it: hear the Gospel, believe the Gospel, obey the Gospel — follow the Gospel of Jesus. The friend of the Bridegroom is to lead the bride to the Bridegroom without any jealousy.

Where is the lore the Baptist taught,
The soul unswerving and the fearless tongue?
The much-enduring wisdom, sought
By lonely prayer the haunted rocks among?
Who counts it gain
His light should wane
So the whole world to Jesus throng? — *Keble.*

That is the right spirit.

Whittier sings: —

Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail to win.
What matters, I or they
Mine or another's day?
So the right word be said
And life the sweeter made.

One of these two disciples was Andrew. He sought his brother and taught his brother and brought his brother. We can easily see the flush on the cheeks and the flash in the eyes and the ring in the voice as he joyfully shouts the glad tidings, "We have found the Messias!" Bengel says, "Such a 'Eureka!' never before was uttered by man. He was found for whom the world had waited forty centuries."

"Eureka — I have found it!" was the joyful shout of Archimedes, when he solved the difficult crown problem; he was so joyful that the people of Syracuse thought him mad. There was joy in the soul of Sir Isaac Newton when under the apple-tree he found the great law of gravitation. There was joy in the soul of Columbus when at last he found the New World. Now, what is all this joy to the joy of Andrew, who shouted, "We have found the Christ"? That joy unspeakable came into the sorrowing soul of Luther when he, too, found the Christ in "the righteousness of God," the gates of paradise, in Rom. 1, 16. 17. Simpson, the great discoverer of chloroform, said his greatest discovery was that he was a sinner and had a Savior.

Dean Alford sings of Andrew: —

Of all the honors men may wear,
Of all his titles proudly stored,
No lowly palm this name shall bear,
"The first to follow Christ the Lord."

The Greeks called Andrew the Protoclete, the First-called, and the Venerable Bede calls him the "Introductor to Christ." The first called becomes the first caller. His heart was full of Christ, and from the abundance of the heart the mouth speaketh. "I believed, therefore have I spoken." Winsome Christians are to be win-some Christians.

G. T. Coster says: —

A brother's heart had Andrew. Joy beyond
All joy to him the promised Christ to find.
But heavenly joy may not to duty blind;
He cannot rest, his bliss is incomplete,
Till Simon sits with him at Jesus' feet —
His brother then by more than natural bond.

Do as Keble bids you: —

First seek thy Savior out and dwell
  Beneath the shadow of His roof
Till thou hast scanned His features well
  And known Him for the Christ by proof;
Then, potent with the spell of Heaven,
  Go and thy erring brother gain,
Entice him home to be forgiven,
  Till he, too, see his Savior plain.

Let us also pray: —

May every soul that touches mine,
Be it the slightest contact, get therefrom some good,
Some little grace, one kindly thought,
One aspiration yet unfelt, one bit of courage
For the darkening sky, one gleam of faith
To brave the thickening ills of life,
One glimpse of brighter sky beyond the gathering mist,
To make this world worth while
And heaven a surer heritage.

Jesus fixed His eyes on Simon, looked through him, and said, "Thou art Simon, the son of Jona; thou shalt be called Cephas," Peter, Stone. Was the Stone stunned? He said — never a word; at least, none is recorded. A stone; well, it will take a long, long time for this quicksilver to petrify.

Note the divine authority of Jesus. If there is any one thing a man may call his very own, it is his own name. Yet with sovereign power the Savior quietly takes possession of the man and simply changes Simon's name to Peter. The Lord changed Abram's name into Abraham and

PETER MEETS CHRIST THE FIRST TIME. C. SCHOENHERR.

JESUS, THE WORLD'S SAVIOR AND KING

Jacob's into Israel, and did it with a meaning and purpose; and so Jesus changed the name of Simon into Peter.

Did the new name mean a new man? "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5, 17; Gal. 6, 15.

Andrew brought his brother Simon to Jesus — a good day's work. Sought him, taught him, brought him — certainly a most brotherly act. Yes, he was his brother's keeper. Are you? Every Christian is a member of the St. Andrew's Society — to bring his brother to Christ.

Andrew findeth Simon; Jesus findeth Philip; Philip findeth Nathanael; John likely findeth James. Have you sought, taught, brought, your brother? Reach the individual and thus reach the masses. Regenerate the individual and thus regenerate society.

Andrew did not amount to much, as far as we know, but he brought Simon to Jesus, and then Simon amounted to very much indeed. "One, but a lion!" Ananias did not amount to much, but he brought the blinded Saul to a fuller knowledge of Christ. Barnabas did not amount to very much, but he sought and brought Paul to Antioch to work for Christ. "Little Bilney" did not amount to very much, but he brought the sturdy Hugh Latimer to the Savior through Luther's writings. Peter Boehler did not amount to much, but he brought John Wesley to the Savior through reading Luther's *Introduction to Romans*. The godly talk of some women at Bedford brought John Bunyan to the Savior, and he found Luther's Galatians the greatest book for a wounded conscience next to the Bible itself, and he wrote *Pilgrim's Progress*. An old Scotch minister grieved that he had never been able to do anything worth while; but he brought Robert Moffat to Jesus, and Robert Moffat, the great missionary, amounted to very much indeed. You may not amount to much, but you can send a boy through college into the ministry, and he may be of great account in the kingdom of Christ.

Captain James Haldane cursed his sailors to hell. After the battle a Christian asked, "Captain, where would we be now if God had answered your prayer?" That struck and stuck. The captain became a preacher of the Gospel in Edinburgh for fifty-four years and wrote books on the Bible. James converted his brother Robert and Felix Neff, Frederick Monod, Merle d'Aubigné, and others. What if that unknown sailor had kept silence?

## CHAPTER II.

# PETER CALLED TO BE AN APOSTLE.

*Luke 5, 1—11; Matt. 4, 18—22; Mark 1, 16—20.*

What Thou hast given to me, Lord, here I bring to Thee —
Odor and light and the magic of gold,
Feet which must follow Thee, lips which must sing of Thee,
Limbs which must ache for Thee ere they grow old. — *Charles Kingsley.*

THE world's most famous lake is Galilee, 16 × 12 miles, 680 feet below the sea-level. Shaped like a harp, it was called Harp, Kinnereth, Chinnereth, Gennesaret. Num. 34, 11; Josh. 11, 2. On its shores, in the year 16, the fawning Jew Herod Antipas built a city and named it and the lake Tiberias to flatter the Roman tyrant.

Josephus, who was governor of Galilee, says the fish were very much like those of the Nile, and the lake was always full of fish, free to all. The city of Taricheae was named from *tarichos,* dried fish, which were shipped. Another city was Migdal Nuneia, "Tower of Fish" — Magdala? Of the nine cities that wreathed the lake the most famous was Bethsaida, "House of Fish," the home of Simon Peter, the world's most famous fisherman. This Bethsaida likely was at the northwest corner of the lake, and not to be confused with Bethsaida Julias, at the northeast corner of the lake, the town named for Julia, the fair and frail daughter of Caesar Augustus. Philip the Tetrarch gave it "the dignity of a city, both from the number of inhabitants it contained and its opulence in other respects."

Judea now and all the Promised Land,
Reduced a province under Roman yoke,
Obeys Tiberius; nor is always ruled
With temperate sway. Oft have they violated
The Temple, oft the Law, with foul affronts,
Abominations rather, as did once Antiochus.

*Milton, P. R.,* Bk. II.

The Lord came to this lake, and the people pressed upon Him to hear the Word of God, crowded Him so that He had to step into Simon's boat and pray him to thrust out a little from the land. And He sat down and taught the people out of the ship.

A wonderful open-air service, the sermon on the sea — a ship used for a pulpit, a crowd on the shore eagerly listening to the Word of God.

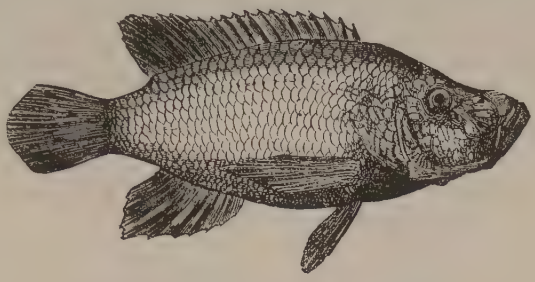
CHRIST PREACHING AT THE SEA OF GALILEE.

K. HOFMANN.

JESUS PREACHING TO THE MULTITUDE, SEATED IN SIMON'S SHIP. GEBHARD FUGEL.

How unconventional and reverential! Gladstone says the most impressive service he ever attended was an open-air service of a few rough workmen met to hear God's Word on the Lord's Day.

When the Lord had left off speaking, He said to Simon, "Launch out into the deep and let down your nets for a draught."



"PETER'S FISH." SEA OF GALILEE.

FISH FOUND IN THE SEA OF GALILEE.

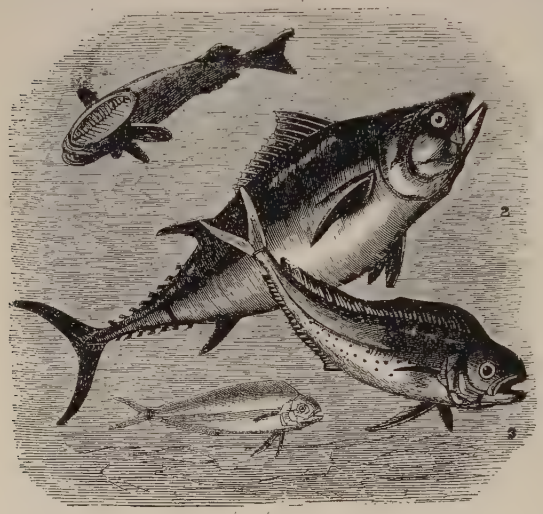
FISH FOUND IN THE SEA OF GALILEE.

Simon replied, "Master, we have toiled all the night and have taken nothing; nevertheless at Thy word I will let down the net."

Peter was surprised and a bit confused; he was afraid of making a laughing-stock of himself among the fisher-folk. The time to catch fish was at night, not by day; and the place to catch fish was near shore, not out in the deep. The idea of a preacher telling an old hand at the fishing-

game how to fish! The blunt fisherman blurted out his thoughts that the thing was useless and foolish, but added, Nevertheless, in spite of all, at Thy word, on Thy authority, I will let down the net.

Why do you work? Because hunger drives you? The Christian says, At Thy word I will work. Why do you work? Because you would get rich? The Christian says, At Thy word I will work. Why do you work? Because you would cover your name with fame? The Christian says, At Thy word I will work. Why do you work? Because you like it? The Christian says, At Thy word I will work. Not as men-pleasers, but as unto the Lord. We serve the Lord Jesus Christ. He works with his own hands the thing which is good that he may eat his own bread and give to him that needeth.



FISH FOUND IN THE SEA OF GALILEE.

The livelong night we've toiled in vain,
But at Thy gracious word
I will let down the net again —
Do Thou Thy will, O Lord.

*Keble.*

When they had let down the net, they inclosed a great multitude of fishes; and their nets began to break. And they nodded to their partners, which were in the other ship, that they should come over and help them. And they came and filled both the ships, so that they began to sink.

That was the Lord's rent for the use of the ship.

Marvelous! Who understood the fishing business, Jesus, the Preacher of Nazareth, or Peter, the professional fisherman from Fishville on Galilee? The Godhead of Jesus rose like a tidal wave and engulfed Peter; with the swiftness of lightning he saw his sinfulness and the justly deserved punishment; he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." Punish me not in Thy hot displeasure. Job said, "Mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." Job 42, 6. Isaiah saw the Lord in glory and cried out, "I am a man of unclean lips." Is. 6, 5.

"DEPART FROM ME; FOR I AM A SINFUL MAN, O LORD." GEBHARD FUGEL.

Buchanan says: —

I know not what I am, but only know
I have had glimpses tongue may never speak;
No more I balance human joy and woe,
But think of my transgressions and am weak.

How are you affected when you fish and make a big haul — profits, salary, title, degree? Do they give you the swelled head and swelled chest of Nebuchadnezzar to brag, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" Dan. 4, 30. The Lord pricks your balloon by quietly asking the searching question, "What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4, 7. "Except the Lord build the house, they labor in vain that build it." Ps. 127, 1. 2. Except the Lord fill the nets, they labor in vain that fish all night — even proficient professional fishermen.

The goodness of the Lord is to lead thee to repentance. Rom. 2, 4. Overcome by God's goodness, Jacob confessed, "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant." Gen. 32, 10. Overcome by the Lord's blessing, Peter said, "Depart from me, for I am a sinful man, O Lord."

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through all eternity to Thee
A joyful song I'll raise;
But, oh! eternity's too short
To utter all Thy praise.

Once from His boat He taught the curious throng,
Then bade me let down nets into the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat,
And His the skill
And His the catch,
And His my will. — *Jos. Richards.*

ALL HIS!

I owned a little boat a while ago
And sailed a morning sea without a fear,
And whither any breeze might fairly blow,
I'd steer the little craft afar or near.
Mine was the boat
And mine the air
And mine the sea;
Not mine a care!

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man who spoke as never man before.
I followed Him — new life began in me.
Mine was the boat,
But His the voice
And His the call,
Yet mine the choice.

Ah, 'twas a fearful night out on the lake,
And all my skill availed not at the helm
Till Him asleep I wakened, crying, "Take,
Take Thou command lest waters overwhelm!"
His was the boat
And His the sea
And His the peace
O'er all and me!

Jesus said to Simon, "Fear not; from henceforth thou shalt be catching men" in order to keep them alive. The Lord of Life came that men might have life, and have it more abundantly.

'Tis done; the great transaction's done:
I am the Lord's, and He is mine.
He drew me, and I followed on,
Charmed to confess the voice divine. — *Doddridge.*

"Man is more than a sheep," said Christ; then he is much more than a fish, and many fish. Then this was a glorious promotion, this call of Christ, the highest place of honor to which mortal can be called, a fisher of men with Christ, the great Fisher of men, who fished the waters of the sinful world and caught Peter, and Andrew, and John, and James, and the rest of the apostles, the first fellow-workers with Christ in the Kingdom of Grace.

They forsook all and followed Him, straightway. By His miracle Christ proved His authority; by their obedience they owned His authority. Here was a divine call for service and a prompt surrender to service. Here was a most unconventional ordination sermon — "Fear not; follow Me."

THE CALLING OF THE FISHERMEN. BIDA.

And here was an impressive ordination vow without words — "They forsook all and followed Him, straightway." Would you leave all and follow Him?

Jesus, I my cross have taken,
All to leave and follow Thee;
Destitute, despised, forsaken,
Thou from hence my All shalt be.

You sing it, — do you mean it? Let us say with Whittier: —

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

As these men had been intent upon but one thing, to catch fish, so are they now to be intent upon one thing, to catch men. As they had toiled diligently to catch fish, so are they now to toil diligently to catch men. As they had toiled hopefully to catch fish, so are they now to toil hopefully to catch men. The same work in the same spirit and in the same manner, only on a supremely higher plane. "I am made all things to all men that I might by all means save some."

Thomas Boston, a young Scotch minister, wrote in his diary: "Reading in secret, my heart was touched with these words, 'Thou shalt catch men.' My soul cried out for their accomplishing in me, and I was very desirous to know how I might follow Christ so as to be a fisher of men; and for my own instruction I addressed myself to the consideration of that point." And he wrote *A Soliloquy on the Art of Man-fishing.*

May the prayer of Boston be the prayer of every minister, yea, of every Christian!

Moses did not like the job God gave him and said, Get somebody else. Jonah did not like the job God gave him and ran away from it. We sometimes feel like Paul Laurence Dunbar, the Negro, who says in *The Good Lord's Work:* —

The Lord had a job for me, but I had so much to do
I said: "You get somebody else — or wait till I get through."
I don't know how the Lord came out, but He seemed to get along;
But I felt kind of sneaking like, knowed I'd done God wrong.
One day I needed the Lord myself, needed Him right away,
But He never answered me at all, but I could hear Him say
Down in my accusing heart, "Nigger, I'se got too much to do;
You get somebody else — or wait till I get through."
Now, when the Lord He have a job for me, I never tries to shirk,
I drops what I have on hand and does the good Lord's work;
And my affairs can run along or wait till I get through;
*Nobody else can do the job that God's marked out for you.*

## CHAPTER III.

# PETER GOES TO CHURCH WITH CHRIST.

*Mark 1, 16—44; Luke 4, 38; Matt. 8, 14. 15.*

JOSEPHUS, who was governor of Galilee, says the country was never "destitute of men of courage or of a large population." It had two hundred and four cities and villages, the smallest of about fifteen thousand inhabitants. [?] About the lake the land is "so fruitful that all sorts of trees can grow upon it; . . . for the temper of the air is so well mixed that it agrees very well with different sorts." Outstanding is the section "watered from a most fertile fountain, which the people of the country call Capharnaum." This Capernaum was one of the main stations on the great caravan route from Damascus to Egypt and the ports of the Mediterranean. Dr. Pere Orfali, president of the Palestine Oriental Society, identifies Capernaum with Tell Hum. Here are the ruins of a stately synagog of large blocks of white limestone resembling marble. The walls were ten feet thick and 74.9×55.9. The five aisles were divided by four rows of columns with beautiful Corinthian capitals, and the lintels were richly ornamented. The bases are still intact, and the synagog is being restored to its original condition. Many think this the one built by the Roman centurion, Luke 7, 1—10, in which Jesus astonished the people with His doctrine, for He taught them as one that had authority and not as the scribes.

And He performed miracles and amazed the people, who said, "What thing is this? What new doctrine is this? For with authority commandeth He even the unclean spirits, and they do obey Him!" And His fame spread abroad throughout all the region round about Galilee.

His authority impressed the people, and doubtless it impressed "the Four," Peter and Andrew and cousins John and James, sons of Uncle Zebedee.

## PETER IS HOST TO CHRIST.

When they were come out of the synagog, they entered into the house of Simon and Andrew, where Simon's wife's mother lay sick of a great fever. Fever was common in these parts, owing to the neighboring marshes where the Jordan flowed into the lake. Josephus was hurt by his horse sinking

JESUS TEACHING IN THE SYNAGOG. BIDA.

in this marsh, and the doctors would not let him sleep a single night at Capernaum, but hurried him on to Tarichaea.

Anon they tell Him of her, and He came and took her by the hand and lifted her up, and at once the fever left her. At once she arose and ministered unto them.

He touched her hand as He only can,
With the wondrous skill of the great Physician,
With the tender touch of the Son of Man.
And the fever pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks she could not speak.
And the eyes where the fever light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand, and the fever left her."

Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us and loves us and understands.
So many a life is one long fever,
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, Lord, Thou knowest us altogether,
Each heart's sore sickness, whatever it be.
Touch Thou our hands, let the fever leave us,
And so shall we minister unto Thee.

Note that Peter was an apostle and at the same time a married man, and many years later he went about with his wife; and Paul said he had a right to be married as well as Peter. 1 Cor. 9, 5. There is no Bible basis for the unwed clergy; in fact, it is written, "A bishop must be blameless, the husband of one wife." 1 Tim. 3, 2—4. "Peter's successor" at Rome forced the clergy to send away their wives and children and now forbids them to marry.

## PETER WITNESSES MORE WONDERS.

At even, when the sun was set, after the Sabbath, they brought unto Him all that were diseased. And all the city was gathered at the door. And He healed many that were sick of divers diseases.

There came a leper, beseeching Him and kneeling down to Him and

GEBHARD FUGEL.

JESUS HEALING MANY THAT WERE SICK OF DIVERS DISEASES.
After Healing Peter's Mother-in-Law.

saying, "If Thou wilt, Thou canst make me clean." Jesus, moved with compassion, put forth His hand and touched him and saith, "I will; be thou clean." As soon as He had spoken, at once the leprosy left him, and he was cleansed.

It was thought only the Lord could cure leprosy, and so the leper's coming was a tribute to the deity of Christ.

In the morning, rising up a great while before day, Jesus went out

JESUS IN PRAYER.

and departed into a lonely place and there prayed. If our Savior needed private prayer, do we sinners need private prayer? If we do, do we practise private prayer?

Simon and they that were with him hunted Him; and when they had found Him, they said, "All men seek for Thee."

What for? His preaching or His miracles? their sin or their sickness? A lady said she thought of joining Church, then she might have better luck — church-members for revenue only. Some join church for what they can get out of it; some leave church because they cannot get anything out of it.

What was Christ's great concern, sin or sickness? preaching or healing? Jesus said to them, "Let us go into the next towns that I may preach there also; for therefore came I forth." And He preached throughout all Galilee. Preaching was the main mission of Christ; preaching is the main mission of the Christian; preaching was the last thing commanded by Christ. We may say with Joaquin Miller: —

He gained a world; He gave that world
Its greatest watchword, "On! and on!"

## CHAPTER IV.

# PETER WITNESSES A GREAT MIRACLE.

*Luke 8, 41—55.*

JAIRUS, a ruler of the synagog at Capernaum, came and fell down at Jesus' feet and besought Him to come into his house, for he had an only daughter of about twelve, who lay a-dying.

As Jesus went, the people thronged Him. A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Jesus and touched the border of His garment, and at once her issue of blood stanched.

Jesus saith, "Who touched Me?" When all denied, Peter and they that were with Him said: "Master, the multitude throng Thee and press Thee, and sayest Thou, 'Who touched Me?' " The question seemed a bit foolish to Peter.

Jesus insisted, "Somebody hath touched Me; for I perceive that virtue is gone out of Me."

When the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him and how she was healed at once. He said unto her: "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

While He yet spake, a servant came and told the ruler, "Thy daughter is dead; trouble not the Master."

Jesus overheard it and said to the father, "Fear not; believe only, and she shall be made whole."

When Jesus came into the house, He let no man in save Peter, and James, and John, and the father and the mother of the maiden. While all wept, and bewailed her, Jesus said, "Weep not; for she is not dead, but sleepeth."

And they laughed Him to scorn, knowing that she was dead.

He put them all out and took her by the hand and called, "Talitha, cumi — Girlie, arise!" And her spirit came back again, and she arose straightway; and Jesus commanded to give her meat. And her parents were astonished. Not we; we rather look for such miracles of mercy from the merciful Savior; they were, in fact, foretold.

RAISING THE DAUGHTER OF JAIRUS. G. RICHTER.

Peter at the Side of Christ.

## CHAPTER V.

# PETER PRACTISES PREACHING.

*Matt. 10; Mark 3, 13—19; 6, 7—13; Luke 6, 12—19; 9, 1—6; 10, 1—20.*

JESUS saw the multitudes and was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith He to His disciples, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The work was getting too heavy for Jesus, and He needed helpers. And He practised what He preached — He went out into the mountain to pray all night for preachers.

When it was day, Jesus called His disciples; and He chose from them twelve, whom also He named apostles: Simon, whom He also named Peter, and Andrew, his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James, the son of Alphaeus, and Simon, who was called the Zealot, and Judas Iscariot, who became a traitor. All but the last were Galileans — fishers, taxgatherers, and like humble folk.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in His presence. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men."

Jesus called them into His traveling theological seminary, and the training of the Twelve took three years. He called them "that they might be with Him." They were taught by Jesus in person, and they came in touch with Him personally. They were trained by His words and works and personality morning, noon, and night.

Jesus called them "that He might send them forth to preach and to have authority to cast out demons." They learned to know and know to

JESUS BY THE SEA. BIDA.

do — reduce to practise what we hear. Studies go over into manners. We do not learn for the school, but for life.

At the Vatican Council in 1870 Bishop Strossmayer said, "Had Christ wished to appoint Peter as His vicar, He would have given him the chief command over His spiritual army. Christ, so says Holy Scripture, forbade Peter and his fellow-apostles to exercise lordship and authority after the manner of the kings of the Gentiles. Luke 22, 25. Had Peter been elected Pope, Jesus would not have spoken thus, because according to our tradition the papacy handles two swords as symbols of spiritual and temporal power."

Baron von Steuben drilled the old Continentals in their ragged regimentals at Valley Forge into a heroic, conquering army to give freedom to America. Jesus molded His unpromising raw material into the glorious army of the apostles that spread soul freedom over the world. Here is a landmark in history, the beginning of the world revolution. Garibaldi promised his ragamuffins hunger, thirst, wounds, and death — "He that loves Italy follow me!" They leaped to battle and freed their beloved country. All history, however, has nothing like Matt. 10. A young carpenter of Nazareth fires His band of twelve men to go out with the war-cry, "The kingdom of heaven is at hand!" At the same time they are to scatter blessings as free gifts. "Salute no man on the way." There is no time to waste — the king's business requires haste. Carry no equipment — the Lord is your commissary department; trust Him even when you cannot trace Him. Find quarters with the hearers of the Gospel, for the laborer is worthy of his food. And the preacher belongs to the laboring class, not to the leisure class.

This is no dress parade of tin soldiers. "Behold, I send you forth as sheep in the midst of wolves." Do not lose heart; you'll fare no worse than the Lord Himself. All these terrible hardships belong to the business of being a Christian; there is no other way.

Did these Twelve lose heart and desert? "They departed and went throughout the villages."

When Francis of Assisi heard this Apostolic Commission in the Chapel of the Portiuncula, it fired his soul, and he flung away his wealth and from that very hour gave himself to the single service of the Savior.

After the first campaign Peter and the rest came back flushed with victory — "Lord, even the demons are subject unto us in Thy name!" The

Lord joined them in their joy — "I beheld Satan fallen as lightning from heaven!"

There is, however, a deeper joy. "Nevertheless in this rejoice not, that the spirits are subject unto you, but rejoice that your names are written in heaven."

Our deepest joy is not what we have done for God, but what God has done for us.

## CHAPTER VI.

# PETER ASKS FOR INFORMATION.

*Matt. 15, 15—20; Mark 7, 17—23.*

"DECLARE unto us this parable," said Peter when he did not grasp the Lord's meaning.

Jesus said somewhat sharply: "Are ye also yet without understanding? Do not ye yet understand that whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with unwashen hands defileth not a man."

To worship with a pure heart, that is divine worship. To worship God with washings and sprinkling with holy water, and rites, and ceremonies, and processions, and pilgrimages, and going through the motions of outward forms, that is dead formality.

## CHAPTER VII.

# PETER WALKS ON WATER.

*Matt. 14, 22—36; Mark 6, 47—56; John 6, 16—21.*

The feast is o'er, the guests are gone,
And over all that upland loam
The breeze of eve sweeps wildly as of old.
Fain would we grasp the strong right hand
Reached to Thine own by sea and land, —
The hand that did Thy saint uphold
When love had made him overbold,
What time at twilight dawn he stood,
Half sinking in the boisterous flood. — *Keble.*

AFTER feeding His great congregation of five thousand men, besides women and children, in a wonderful manner with five barley loaves and two small fishes, which Peter's brother Andrew had found, Jesus sent them away and bade His disciples cross the sea while He went up into a mountain apart to pray. What an example for us!

The disciples had a hard time rowing against a heavy sea; they were "tortured by the waves."

The winds like demons scream and rave;
The sheeted foam blends wave with wave.

In the fourth watch, between 3 and 6 o'clock A. M., Jesus went to them, walking on the sea. When they saw Him, they were troubled, saying, "It is a spirit!" And they cried out for fear. But straightway Jesus spake, "Be of good cheer; it is I; be not afraid."

Fierce was the wild billow,
Dark was the night,
Oars labored heavily,
Foam glimmered white;
Trembled the mariners,
Peril was nigh;
Then said the Son of God,
"Peace, it is I."

Jesus, Deliverer!
Come Thou to me.
Soothe Thou my voyaging
Over life's sea.
Thou, when the storm of death
Roars, sweeping by,
Whisper, O Truth of truth,
"Peace, it is I."

*Anatolius,* Patriarch of Constantinople.

"LORD, SAVE ME!" H. RICHTER.

STILLING THE TEMPEST. A. DIETRICH.

Peter answered, "Lord, if it be Thou, bid me come unto Thee on the water." And He said, "Come." When Peter was come down out of the ship, he walked on the water to go to Jesus.

He bids me come; His voice I know
And boldly on the waters go
And brave the tempest's shock.
O'er rude temptations now I bound;
The billows yield a solid ground,
The wave is firm as rock.

When the old Egyptians wished to show a thing could not be done, they used a simple sign of two feet on water — it cannot be done, no more than walking on water. But it can be done; Peter did walk on water. He walked on water when the Lord bade him walk on water. And he walked on water as long as he looked on Christ. When Peter saw the wind was boisterous, he was afraid; and beginning to sink, he cried, "Lord, save me!" At once Jesus stretched forth His hand and said, "O thou of little faith, wherefore didst thou doubt?"

As long as we look at Christ, we are safe; as soon as we look at the big billows, we sink. Our proper prayer is, "Lord, I believe; help Thou mine unbelief. Increase our faith."

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee thy troubles to bless
And sanctify to thee thy deepest distress.

When they were come into the ship, the storm ceased. Then they that were in the ship came and worshiped Him, saying, "Of a truth, Thou art the Son of God."

Thank God, many can say the following: —

I was sinking down in the waves of sin,
Darkness covered the light of day,
With a tender hand Jesus took me in,
He lifted me up to stay.
And I go rejoicing on my homeward way,
For He lifted me up to stay.

## CHAPTER VIII.

# PETER PLEDGES LOYALTY TO CHRIST.

*John 6, 68. 69.*

No fiery wing is seen to glide,
No cakes ambrosial are supplied,
  But one poor fisher's rude and scanty store
Is all He asks (and more than needs)
Who men and angels daily feeds
  And stills the waiting seabird on the hungry shore.

AVING been fed, the multitude would take Christ by force and make Him king. Jesus knew why and plainly told them, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." And He went on to tell them He did not intend to be the bread for their bodies, but the Bread come down from heaven for their souls unto life everlasting.

Then they lost interest in Him and left the synagog in Capernaum.

Even many of His disciples said, "This is a hard saying; who can hear it?" From that time many of His disciples went back and walked no more with Him. Think of it! Disciples of Christ did not like the Preacher and quit church! History repeats itself. Ever since that time some church-members object to God's own truth, reject the truth, and leave the Church of the Son of God.

Did Christ weaken and tone down His teaching? Did He soften His hard saying? Did He promise to preach "acceptably," as Vanderbilt asked of Dr. Deems? No! Christ was not a politician with His ear to the ground to give the people what they want, ready to change His principles to suit them. But Christ was a man of fine feeling, and He turned to the Twelve and asked with fluttering heart in tender tones, "You will not go away, will you?"

Stirred to the depths of his heart, Peter promptly replied, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." Big-hearted,

high-souled, noble-minded Peter! Let us unite in prayer with Peter and F. R. Havergal: —

To whom, O Savior, shall we go?
The night of death draws near;
Its shadows must be passed alone,
No friend can with our souls go down
The untried way to cheer.
Thou hast the words of endless life;
Thou givest victory in the strife;
Thou only art the changeless Friend
On whom for aye we may depend.
In life, in death, alike we flee,
O Savior of the world, to *Thee*.

Schubert was explaining this passage one Sunday evening in Berlin, when King Frederick William I of Prussia, the father of Frederick the Great, stepped in. Schubert read verse 68 again and then asked some searching questions. The king was moved to tears.

The next day he went to Schubert and said, "Yesterday you spoke so that it went through and through my soul. My dear Schubert, I must become a changed man. And I want to; only I can't do it thoroughly. Tell me again, How do I start right? There is, after all, nothing to this whole world. Now I want this, then I want that; and when I get it, I'm not satisfied. I really want to be wholly different; I pray for it, but as yet I cannot."

Thus my longings, heavenward tending,
Jesus, rest alone on Thee;
Help me, thus on Thee depending,
Savior, come and dwell in me.
Although all the world should forsake and forget Thee,
In love I will follow Thee, ne'er will I quit Thee;
Lord Jesus, both spirit and life is Thy Word;
And is there a joy which Thou dost not afford?

Wisdom's highest, noblest treasure,
Jesus, lies concealed in Thee;
Grant that this may still the measure
Of my will and actions be.
Humility there and simplicity reigning,
My steps shall in wisdom forever be training.
Oh! if I of Christ have this knowledge divine,
The fulness of heavenly wisdom is mine.

## CHAPTER IX.

# PETER CONFESSES CHRIST.

*Matt. 16, 13.*

COPIOUS cool and crystal springs rushing out of Mount Lebanon and forming a rapid torrent, leaping in sheets of foam down a rocky bed, scattering its spray over thickets of oleander, start the river Jordan. An outstanding feature is a mighty cliff of bare rock of red limestone towering up a sheer height of a thousand feet. Henry M. Stanley praises the beauty of the place. "In its situation, in its exuberance of water, its olive-groves, and its view over the distant plains it is almost a Syrian Tivoli." Here in a vast cave, at the base of Mount Hermon, was the shrine of the Greek god Pan, the goat god, and near by the elegant city of Panium, later called Banias. Herod the Great added a temple to the Emperor Augustus, whom Horace in an ode addressed as God. Philip the Tetrarch adorned the town at great cost and called it Caesarea Philippi in honor of Tiberius and himself.

GROTTO AT THE SOURCE OF THE JORDAN.

To this place came Jesus and asked His disciples, "Whom do men say that I, the Son of Man, am?"

"Some say that Thou art John the Baptist; some, Elias; and others, Jeremias or one of the prophets."

"But ye, whom say ye that I am?"

Humanly speaking, did His heart stand still while awaiting the answer?

Simon Peter answered, "Thou art the Christ, the Son of the living God."

That is the great creed of Peter and of all the disciples, for whom he was spokesman; and it is the great creed of all Christendom from the first to the sixteenth century and to the twentieth century and to the last century.

John Newton says: —

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.
Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me
Nor know themselves wretched and lost.

Some style Him the Pearl of great price,
And say He's the Fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its toys.

If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, He's my Meat and my Drink,
My Life, and my Strength, and my Store;
My Shepherd, my Husband, my Friend,
My Savior from sin and from thrall,
My Hope from beginning to end,
My Portion, my Lord, and my All.

Surely there was a ring of joy in Christ's answer: "Blessed art thou, Bar Jona [son of John]; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven."

That creed does not come from "flesh and blood," from human insight or wisdom; that creed is revealed in the heart of man by God Himself through the Gospel. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Ghost has

CAESAREA PHILIPPI.

called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."

"I say unto thee, That thou art Peter [Stone], and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

Christ builds the Church, and so He calls it "My Church" — the first time He used the word. Christ builds His Church of the "lively stones" of souls having a living faith in Christ as their Savior. 1 Pet. 2, 5. Christ builds the Church upon "this rock." Which rock? Christ. Christ is the Builder of the Church, and Christ is the Rock on which it is built, just as He is Priest and also the Sacrifice, just as the believers are the lively stones built into the temple and also the priests in the temple.

"The Stone which the builders refused is become the Headstone of the corner." Ps. 118, 22. Prophecy became history. Not long after the word of Christ to Peter, Peter himself said Christ is that Stone. Acts 4, 11. Again, "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Is. 28, 16. Who is this stone?

Peter says Christ Himself is this "Living Stone," upon which the believers, "as lively stones," are built up. 1 Pet. 2, 4—8. St. Paul calls Christ Himself "the chief Corner-stone" and the only "Foundation" that is laid. Eph. 2, 20—22; 1 Cor. 3, 11. "Who is a rock save our God?" 2 Sam. 22, 32. "That Rock was Christ." 1 Cor. 10, 4.

Christ, Thou art the sure Foundation,
Thou the Head and Corner-stone,
Chosen of the Lord and precious,
Binding all the Church in one;
Thou Thy Zion's help forever
And her confidence alone.

The Church's one Foundation
Is Jesus Christ, her Lord.

Christ is our Corner-stone,
On Him alone we build;
With His true saints alone
The courts of heav'n are filled.

The believers are built on Peter, as they "are built upon the foundation of the apostles and prophets," because they preached Christ Himself as the chief Corner-stone. Eph. 2, 20—22. Rev. 21, 14.

James, Cephas (Peter), and John are called "pillars" in the Church; yes, every Christian who overcomes will Christ make a "pillar" in the temple of God. Rev. 3, 12.

Hilary of Poitiers was the first to study this text, and he says the "rock" is Christ. How can Peter be the "rock"? Ambrose says Christ did not speak of the flesh of Peter, but of his faith, expressed for the rest. And so what was said to Peter was expressed for the rest. In his earlier years, Augustine thought Peter was the "rock," but at the end of his life wrote his "retractions" and, following Leo, writes, "The Rock is Christ, whom Simon, as all the Church does, confessed." So most of the Fathers. Cardinal Bellarmine quotes a long list of early scholars teaching Christ Himself is the Rock on which the Church is built. Archbishop Kenrick, of St. Louis, in 1870, published at Naples an undelivered speech (*Quaestio*) for the Vatican Council, in which he maintains the Romanists cannot prove the Petrine claims from Scripture, because the Creed of Pius IV binds them to explain Scripture only according to the *unanimous consent* of the Fathers, which does not exist, there being five different interpretations of Matt. 16, 18. 1. Seventeen say Peter is the rock. 2. Eight say the whole apostolic college is the rock. 3. Forty-four say Peter's faith is the rock. 4. Sixteen hold Christ is the Rock. 5. The whole body of believers is the rock. "If we are bound to follow the greater number of the Fathers in this matter, then we must hold for certain that the word *Petra* means not Peter professing the faith, but the faith professed by Peter." — Friedrich, *Docum.* Quoted by Littledale, *Plain Reasons*, p. 25.

In the Vatican Council, Bishop Strossmayer boldly opposed the infallibility of the Pope and learnedly denied that Peter is the "rock." "I have read the whole New Testament and declare before God, with my hand raised to this crucifix, that I have found no trace of the Papacy as it now is."

Cyprian says the Church is built on Peter, but equal authority is given to all the apostles. These Fathers never dreamed that Peter meant the infallible autocratic Bishop of Rome. Even the Fathers that hold Peter for the "rock" haven't the least idea that he is the infallible Pope who passed on his authority to his successors.

Watterworth quotes a great many Fathers of the first five centuries who call Peter the "rock." But how? 1. The true rock is Christ. 2. Peter opened the gates to the Jews and to the Gentiles. 3. Peter founded the

church at Jerusalem, from which all others came. 4. The Church is founded on the faith confessed by Peter, and on this faith the Church is built as upon a solid rock.

Denton's *Commentary* quotes many writers of the Middle Ages to witness that "the Catholic Church, from the first, has ever interpreted 'this rock' of Him who alone is alike the Rock of the Church and of the individual believer." — Bartoli, *Primitive Church,* chap. IV.

The Council of Trent decreed in the third session that the Nicene Creed is the Church's "firm and alone foundation, *against which the gates of hell shall never prevail.*" — Watterworth, *Canons of Trent,* p. 16.

The collect for the Vigil of SS. Peter and Paul in the Roman Missal reads: "Grant, we beseech Thee, Almighty God, that Thou wouldst not suffer us, whom Thou hast established *on the rock of the Apostolic Confession,* to be shaken by any disturbance." — Littledale, *Plain Reasons,* p. 26. The Liturgy of James prays for the "*Church which Thou didst found upon the rock of faith* that the gates of Hades should not prevail against it." — Puller, p. 97.

The Roman Catholic Estius calls the apostles and prophets the foundation "through their ministry, in so far as they announced to men the doctrine of salvation through Christ only, which they had received from God." And the Jesuit Cornelius a Lapide agrees with him — the apostles "are the Church's foundations and founders (for these two expressions come back to the same meaning)."

There is even a considerable number of papal utterances to the effect that Peter's confession is the rock on which the Church is built, and when Luther insisted upon this, Eck, the papal champion, replied that no one denied it. — Shotwell, *The See of Peter,* p. 24.

> Lo! the Word [Christ] is the Rock
> Gleaming like gold and hewn by God,
> Walking on which I never totter.

Where do you suppose that is found? On the marble step of the bronze statue of St. Peter in St. Peter's in Rome. — *Roma,* p. 394. Benzinger, N. Y.

On the way from Caesarea to Capernaum the disciples disputed among themselves who should be the greatest. So they did not think that Christ had made Peter their pope. And Christ's acted parable actually told them no one should try to be a pope. Mark 9, 34—37; Luke 9, 46—48.

The Church is built on the "rock" of the divine truth revealed by the

heavenly Father that Christ is the Son of the living God, and therefore the gates of hell shall not prevail against it.

Again: —

On Christ, the solid Rock, I stand;
All other ground is sinking sand.

Upon this Rock, 'gainst every shock,
Though gates of hell assail,
She stands secure with promise sure,
"They never shall prevail."

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

What are these keys? 1. The key of Absolution, to forgive sins, to take into the Church and into heaven; 2. the key of Excommunication, to put out of the Church and out of heaven.

Who has these keys? They were given to Peter, and he had the privilege and the glory of being the first to unlock the doors of the kingdom of heaven to the Jews and also to the heathen. Acts 2, 14—41; 10, 34—48. And this cannot, of course, be repeated or transferred, as Tertullian points out, the earliest to treat this question.

The keys were given to all the apostles, John 20, 23; and so Peter is not the prince, the ruler, the Pope.

The keys are given to all Christians. Matt. 18, 15—20. The congregation elects a man to exercise this office in its stead, in its name. The government of the Church is not to be papal, not episcopal, not presbyterial, but congregational; the congregation is the source of power. Says W. M. Clow: "When Luther opened the long-closed Bible in the Gospels and Epistles, he was bringing forth out of this treasure things new and old. He was binding and loosing the conscience of men." — *Great Texts, Matt.*, p. 305.

## CHAPTER X.

# PETER RECEIVES A REBUKE.

*Matt. 16, 21—28.*

FROM that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, — the Sanhedrin, — and be killed, and be raised again the third day.

Christ had before spoken of His death and resurrection, when He told of the Son of Man's being lifted up, of destroying the Temple, of the fasting in the absence of the Bridegroom, and of the sign of the prophet Jonas; this is, however, the first time that He spoke so clearly, so certainly, so definitely. From now on the cross darkened His path in deepening shadows.

That prophecy became history. Christ is all-wise. He is true God. Christ saw His cross before Him, and with unfaltering step He began His funeral march to His cross. Unlike Isaac, He knew where the Father would find the Lamb for the sacrifice.

Then Peter took Him aside and began to rebuke Him, "Pity Thyself, Lord; this shall not be unto Thee." Peter is guilty of the serious offense of interfering with an officer in the discharge of his duty.

Jesus turned and said to Peter, "Get thee behind Me, Satan; thou art an offense to Me; for thou savorest [mindest] not the things that be of God, but those that be of men." Peter the "stone" becomes a stone of stumbling, a rock of offense.

That sudden severity of the Savior stunned Peter and startles us, and we are sorry for Peter. When the Tempter tempted Jesus in the wilderness to shirk His duty, He retorted, "Get thee behind Me, Satan." By the very same name Jesus now calls Peter — Satan. Peter would patronizingly persuade Christ to shirk His duty. Why? Because it was hard. Peter advised the Lord to take it easy, to choose something "soft." Of course, Peter meant well, but what a blunder he made! Peter did the same thing as Satan, and he got the same name for his pains. Yet the Savior's sharp and stinging speech shocks us. Yesterday it was the unique beatitude,

"Blessed art thou, Simon"; to-day it is the unique rebuke, "Get thee behind Me, Satan." It is to be a warning to us all. "Peter's successor" also tries to hinder Christ and is called the Antichrist.

Then said Jesus to His disciples, "If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Before the coming of Christ, the Greeks and Romans had no idea of self-denial, had no word for it in their language. Christ's life was a life of self-denial, and the Christian's life is a life of self-denial, and so the idea and the word came to the front in language and life, in preaching and practise. "We walk even as He walked," 1 John 2, 6. Ease breeds disease. We are not to seek softness, but to endure hardness; not to be shirkers, but workers; not to enjoy ourselves, but to deny ourselves; not to be self-willed and self-filled, but Christ-willed and Christ-filled. There is no elevator up the Mount of Holiness; we have to climb the laborious steeps.

Christ does not lay a cross upon us; we take up our cross and follow Christ. He wants volunteers, not drafted, conscripted, impressed, sold service men. Christ is a Leader and wants followers; He is not a driver of dumb, driven cattle. We do not follow Christ blindfolded; we follow Him with open eyes, eyes opened wide by Christ Himself, so that we see what looms up before us at the end of our road.

First the sowing, then the reaping; first the battle, then the victory; first the cross, then the crown.

Must I be carried to the skies
On flowery beds of ease
While others fought to win the prize
And sailed through bloody seas?

Sure I must fight if I would reign;
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy word.

What word? "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

CHAPTER XI.

# PETER ON THE HOLY MOUNT.

*Matt. 17, 1—9; Mark 9, 2—10; Luke 9, 28—36; 2 Pet. 1, 16—18.*

Now, upon Syria's land of roses
Softly the light of eve reposes,
And, like a glory, the broad sun
Hangs over sainted Lebanon,
Whose head in wintry grandeur towers
And whitens with eternal sleet,
While Summer, in a vale of flowers,
Is sleeping rosy at his feet.

FTER six days, Jesus taketh Peter, James, and John and bringeth them apart up into a high mountain — likely the 9,200 feet high Hermon; for on Tabor was the Roman fortified town of Itaburion.

In His praying He was transfigured before them, and His face did shine as the sun, and His raiment became white and dazzling, so as no fuller on earth can white them.

And, behold, there appeared to them Moses and Elias, talking with Him. What were they talking? "They spake of the exodus which He was to accomplish at Jerusalem," the decease, the death, He was to accomplish. They talked of the wonderful death Christ was to accomplish, but Peter thought the millennium had come and gushed, "Lord, it is good to be here; if Thou wilt, let us make here three tabernacles; one for Thee and one for Moses and one for Elias." They were talking of dying at Jerusalem; Peter was talking of having a pleasant time here. "Not knowing what he said," dryly adds Mark, Peter's special friend. Mark 9, 6.

The death of Christ was their greatest topic of conversation — what is yours?

"In the Cross of Christ I glory."
"We preach Christ Crucified."

While he yet spake, behold, a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, "This is My beloved Son, in whom I am well pleased; hear ye Him."

The light o'erflowed Him as a sea
And raised His shining brow,
And the voice went forth that bade all worlds
To God's Beloved bow. — *Aird.*

MOUNT HERMON.

THE TRANSFIGURATION.

It was the same voice heard at the baptism of Jesus and to be heard again at the beginning of His Passion. Matt. 3, 17; John 12, 28.

Master, it is good to be
Where rest the souls that walk with Thee:
Where stand revealed to mortal gaze
The great old saints of older days,
Who once received on Horeb's height
Th' eternal laws of truth and right
Or caught the still, small whisper, higher
Than storm, than earthquake, or than fire.

Master, it is good to be
Here on the Holy Mount with Thee,
When, darkling in the depths of night,
When, dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice,
Though love wax cold and faith be dim,
"This is My Son — oh, hear ye Him!"

DEAN STANLEY, *Hymn on the Transfiguration.*

When the disciples heard it, they fell on their face and were sore afraid. And Jesus came and touched them and said, "Arise and be not afraid." And when they had lifted up their eyes, they saw no man save Jesus only.

When they came down from the mountain, Jesus charged them, "Tell the vision to no man until the Son of Man be risen again from the dead."

In the appearance of the mighty Moses and the mighty Elijah we have a proof of a life beyond this earthly life and that we shall know one another. Here we have a proof in the voice of God that Christ is the beloved Son of God in whom He is well pleased. The divine imperative is, "Hear ye Him!" Our eager response is, "We will hear Him!"

Here we have a proof of our glory to come. We, too, "shall shine forth as the sun" and "walk with Him in white."

O Master, it is good to be
Entranced, enrapt, alone with Thee,
Till we, too, change from grace to grace,
Gazing on that transfigured Face.

Raffael's great painting of the Transfiguration shows at the base of the mountain a lunatic boy whom no one there could help. It is not good to build tabernacles on the Mount of Transfiguration, for there is yet much work to be done below. Later on will come, not frail tabernacles, but the Father's stately mansions, with a room for every one, a room furnished

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by Christ Himself. That will all come later; now there is work for us to do.

Lord, lead us to the mountain,
To prayer's transfiguring glow;
And may we bring a heavenly light
To the dark world below.

We pray: —

O Thou who dost the vision send
And giv'st to each his task
And with the task sufficient strength,
Show us Thy will, we ask;
Give us a conscience brave and good,
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.

And we pray with Keble: —

If ever on the mount with Thee
I seem to soar in vision bright
With thoughts of coming agony,
Stay Thou the too presumptuous flight,
Gently along the vale of tears
Lead me from Hermon's sun-bright steep;
Let me not judge a few short years
With Thee toward heaven to work and weep.

Have you found the heavenly light?
Pass it on!
Souls are going in the night, —
Daylight gone!
Hold thy lighted lamp on high,
Be a star in some one's sky;
He may live who else would die, —
Pass it on!

Helen Pursell Roads has the right

TEST.

Not those elate upon the mountain height
Of His transfiguration who declare
Their will to rear crude tabernacles there
Are worthy liegemen in the Master's sight.
True ministers of grace are those who dare
Descend with Him into the irksome night
Below, where blind souls whimper for the light
And tortured bodies wait their healing care.

Not weary sleepers in Gethsemane
Who wake to flee from Sin's pursuing host,
Then go a-fishing back to Galilee,
But those who labor, though the cause seem lost,
To spread abroad the flames of Pentecost
Shall find in Christ — Peace after Victory.

*The Churchman,* in *Literary Digest,* November 26, 1927.

## CHAPTER XII.

# PETER PAYS CHURCH DUES.

*Matt. 17, 24—27.*

Oh, let my life be given,
My years for Thee be spent,
World's fetters all be riven,
And pain with joy be blent!
Thou gav'st Thyself for me —
I give myself to Thee.

OTH not your Master pay the half-shekel?" Peter was asked by the Temple officers at Capernaum. This is the didrachma every Jew paid as "a ransom for his soul," admitting his soul was forfeited by sin. Ex. 30, 13; 38, 26. It was used to pay the cost of the Temple-worship, and these church dues were sent to Jerusalem by Jews from all over the world.

"Yes," replied Peter and went into the house to tell about it. But Jesus headed him off. "What thinkest thou, Simon, of whom do the kings of the earth take custom or tribute, of their own children or of strangers [subjects]?"

"Of strangers," Peter answered.

"Then are the children free," Christ replied and thereby claimed to be the Son of God and therefore free from church dues. Again, being free from sin, He was free from the "ransom for His soul" and therefore free from the Temple-tax, or church dues.

"Notwithstanding, lest we should offend them, go thou to the sea and cast an hook and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money [a stater, half an ounce of silver]; that take and give unto them for Me and thee."

The Lord of all made Himself the servant of all. The Lord of the Law is above the Law, yet made Himself under the Law. He was equal with God, yet He made Himself equal with a slave — He humbled Himself unto the death of the cross. Servant — yes, decidedly; yet somehow there is about that servant the gait, the mien, the accent, of lordship.

Jesus was poor; He had not where to lay His head; He did not know where His next dinner was coming from. He had no money to pay

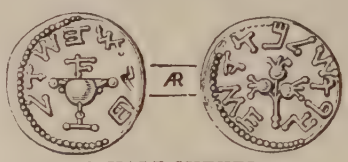
His church dues, — did He offer that as an excuse for not paying His church dues? He bade Peter go work for the money.

As the sun often bursts through a dark cloud, so the glory of Christ's Godhead often flashes through His humanity. While He humbles Himself under the Law to pay His church dues, He yet shows His divine knowledge and His divine power over creation. Bengel counts in this simple miracle six items: 1. Something shall be caught. 2. And that quickly. 3. There shall be money in the fish. 4. In the fish's mouth, not belly. 5. It shall be the exact sum needed. 6. It shall be a Roman silver coin.

A SHEKEL.
Called "piece of silver" in the Bible.

Yea, verily, He hath dominion over the fish of the sea. Gen. 1, 26. 28; 9, 2; Ps. 8, 6. The old Crusaders' Hymn has it right: —

Beautiful Savior,
King of *creation*,
Son of God and Mary's Son.



A HALF-SHEKEL.
The required Temple-tax, "the offering of the Lord," Ex. 30, 13.

Peter paid his church dues — where did he get the money? He fished for it. Yes, but it was the Lord who blessed the work. We know that Peter more than once toiled all the night and, professional fisherman that he was, caught nothing and then made a big haul — at the Lord's command. Peter paid his church dues, but paid them only after the Lord had given them to him. Peter paid his church dues, his quota, his full share; he did not spend part on himself and give what happened to be left, what he could "spare." He was no slacker, forcing others to pay his share in order to raise the quota.

A TETRADRACHM OF ANTIOCH, SYRIA.
Also called stater. A silver coin paying the Temple-tax for two persons. This is the coin Peter found in the mouth of the fish he had caught.

If the Lord Christ paid His church dues, will not the Christian do likewise? If Peter worked to get his church dues, will not the Christian do likewise?

Some say meaningly, "We have to work for our money." They mean to say, "A fool and his money are soon parted," and they are not so foolish as to give any of their hard-earned money for church dues.

PETER'S BIG HAUL — FOR CHURCH DUES. C. SCHOENHERR.

Millions in Germany and England cannot find work. Who gives you the health and the chance to work and earn? You work hard, of course, and earn every penny you get; but you are getting along quite well, and the Lord puts the searching question, "Who giveth thee power to get wealth? What hast thou that thou hast not received?"

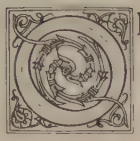
My children pay church dues, but they pay only what I have first given to them. I pay my church dues, but I pay only what my heavenly Father has first given to me.

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.
May we Thy bounties thus
As stewards true receive
And gladly, as Thou blessest us,
To Thee our first-fruits give.

## CHAPTER XIII.

# PETER LEARNS ABOUT FORGIVING.

*Matt. 18; Mark 9, 33—50; Luke 9, 46—50.*



N the way back to Capernaum there arose a dispute among the disciples which of them should be the greatest. When Jesus was in the house, — of Peter, likely, — He asked them, "What were ye reasoning in the way?" But they held their peace, for they had disputed one with another in the way who was the greatest.

The disciples had no idea that Peter was the Prince of the Apostles. Peter did not know he was the Pope. Christ Himself did not know it, for He called a little child and set him in the midst of them and said, "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Caesar said, "Either Caesar or nobody!" Milton's Satan said, "Better to reign in hell than serve in heaven." That is the devilish spirit of pride that makes wars among nations and among church-members. The true Christian is humble and peaceful.

Peter thought being humble and peaceable and forgiving is all right to a certain extent, of course, but a red-blooded he man cannot let people walk all over him all the time, can he? And he went to Jesus to have it out, and he spoke right out, "Lord, how often shall my brother sin against me and I forgive him? Till seven times?"

Good old Peter thought seven times was certainly a liberal limit, but he did not know even the first thing about forgiveness. That is no forgiveness at all if you keep it in cold storage or in a safe-deposit vault and keep count of it. "I can forgive, but not forget." You cannot; if you cannot forget, you cannot forgive. What God hath joined together let no man put asunder; do not divorce the two.

That is the teaching in Christ's answer, "I say not unto thee, Until seven times, but, Until seventy times seven" — no limit.

Forgiveness does not belong in your arithmetic. Christ places it in its proper place, when He begins His pointed parable with a "Therefore."

Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. One owed him ten thousand talents, an enormous sum, which he could never pay.

The king commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

The servant therefore fell down and worshiped the king, "Lord, have patience with me, and I will pay thee all."

Then the lord of that servant was moved with compassion and loosed him and forgave him the debt.

Payment or pardon; justice or mercy; merit or grace; Law or Gospel; Moses or Christ; works or faith. "Therefore we conclude that a man is justified by faith, without the deeds of the Law. . . . If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." Rom. 3, 28; 11, 6; 4, 4. 5; Gal. 5, 4.

Then the same servant went out and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him and took him by the throat, saying, "Pay me that thou owest."

And his fellow-servant fell down at his feet and besought him, "Have patience with me, and I will pay thee all."

And he would not, but went and cast him into prison till he should pay the debt.

When his fellow-servants saw what was done, they were very sorry and came and told their lord all that was done.

Then this lord called him and said, "O thou wicked servant, I forgave thee all that debt because thou desiredst me, shouldest not thou also have compassion on thy fellow-servant even as I had pity on thee?"

And his lord was wroth and delivered him to the tormentors till he should pay all that was due him.

So likewise shall My heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses.

For Christ's sake forgive one another, even as God for Christ's sake hath forgiven you. Eph. 4, 32. God's forgiveness goes through Christ to us, and it goes through us to our neighbor. If you withhold it, God withdraws it. If you will not cancel, He will cancel your cancelation. Forgiven — forgiving; unforgiving — unforgiven; one follows the other.

Peter likely learned his lesson about forgiveness. Have we? Let us pray, "Forgive us our trespasses."

How?

"As we forgive those who trespass against us."

To be sure, it is hard; but it can be done. Christ did it on the cross. Stephen did it under a shower of stones. Kaiser Otto was celebrating Christmas in the cathedral of Quedlinburg. A penitent flung himself at the feet of the kaiser. It was his brother Henry, who now sued for pardon for the third time. Deeply moved, Otto raised his rebellious brother, embraced him, forgave him, and gave him the Duchy of Bavaria.

Urged to punish the rebels, Kaiser Frederick III replied, "I, too, am a poor sinner and daily pray God for mercy and not for justice; and so I will show my subjects mercy rather than justice."

Charles XII of Sweden fed the captured Russians and gave them their freedom, after he had read our chapter, and said, "If the Lord has forgiven us 10,000 pounds, we can also forgive our fellow-servants 100 pennies."

## CHAPTER XIV.

# PETER LEARNS ABOUT FOLLOWING JESUS.

*Matt. 19, 27—30; Mark 10, 17—31.*

BEHOLD, we have forsaken all and followed Thee; what shall we have therefor?" Who asked that? You are right; of course it was Peter.

How came Peter to ask that question? A fine young fellow kneeled before Jesus and asked about eternal life. In his blindness he said he had kept the commandments from his youth — "What lack I yet?" To prove the sin of selfishness, Christ gave this test to the young man, whom He loved, "Go and sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow Me."

The young man went away sorrowful; sorrowful, but he went away. He made what Dante calls "the great refusal." He preferred his treasure on earth to the treasure in heaven; he loved gold instead of God. The young man would not give in to Christ; Christ would not give in to the young man. Christ would not reduce the price, give no rebate, no discount. He has one price for all — no inside price for any one.

Jesus said to His disciples, and we catch the sigh of sadness, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a man that trusts in his riches to enter into the kingdom of God."

We pity the poor; Christ pities the rich. A reckless radical, He!

When His disciples heard it, they were exceedingly amazed, saying, "Who, then, can be saved?"

But Jesus beheld them and said unto them, "With men this is impossible, but with God all things are possible."

Then answered Peter, "Behold, we have forsaken all and followed Thee; what shall we have therefor?"

That question has, no doubt, a mercenary look, and August Herman Francke says he, for one, would have given Peter a severe rebuke. Christ, however, does not rebuke Peter. Perhaps it was a fair question, for Christ gives a fair answer.

"Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake shall receive an hundredfold and shall inherit everlasting life."

The disciples had literally left all and followed Jesus. St. Paul gave up all his brilliant prospects in life and followed Jesus. Barnabas sold a property; Francis of Assisi gave his possessions to the poor and lived a life of free-will poverty. Rose Hawthorne Lathrop gave up her life of ease and cared for the poor cancer patients in New York City.

We cannot all do this literally, nor is it necessary. But it is necessary that we do it virtually. How? Colgate did not sell his soap factory and give the money to the poor, but he ran his soap factory and gave the profits for church-work; he built Colgate University. McCormick did not sell his reaper works and give the money to the poor, but he ran his reaper works and gave the profits to the Lord; he built McCormick Theological Seminary in Chicago. John Peter Baden did not sell his butter-and-egg business and give the money to the poor, but he ran his butter-and-egg business and gave his profits to the Lord; he built St. John's College in Winfield, Kansas. And a large number of graduates from that college are now preaching the glorious Gospel in many parts of the United States. And his widow built an orphanage in the same city.

CHAPTER XV.

# PETER SEES THE FATE OF THE BARREN FIG-TREE.

*Mark 11, 12—14. 20—27; Matt. 21, 18—22.*

JESUS came from the north to Jerusalem by way of Bethany; so He had taken the road east of the Jordan, crossed where Joshua had crossed, walked about two miles to Gilgal, "The Circle of Stones," the first place where Joshua had worshiped in the Holy Land. Here came the Gibeonites to Joshua and became hewers of wood and drawers of water; here Saul was crowned first king of Israel; here Samuel hewed Agag in pieces; here Amos and Hosea thundered against paganism; here a Christian church will enclose the sacred stones, according to Bishop Arculf in the seventh century.

After two miles, Jesus came to Jericho, the first city taken by Joshua. From Jericho, David returned to Jerusalem after Absalom's rebellion. Pompey took the city. Antony gave its revenue from dates and balsam to Cleopatra. Herod made it very beautiful for his winter residence, and from here he was carried on a golden bier to be buried on the ridge. Vespasian will take the beautiful city in a garden spot, and it will become desolate.

By way of Bethany, Jesus crossed the Mount of Olives and had His triumphal entry into Jerusalem on Palm Sunday. On the morrow, when they were come from Bethany, Jesus was hungry; and seeing a fig-tree afar off having leaves, He came if haply He might find anything thereon.

It was rather early in the season for figs, but this tree had leaves, and figs come with the leaves or even before; so the Lord had a perfect right to expect figs.

Yet He found nothing but leaves. And Jesus said to it, "No man eat fruit of thee hereafter forever."

His disciples heard it, and in the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter, remembering, saith, "Master, behold, the fig-tree which Thou cursedst is withered away."

For three long years Jerusalem had heard the Lord's words and seen

BIRD'S-EYE VIEW OF JERUSALEM.

1. Church of the Holy Sepulcher. 2. Church of St. Mary. 3. Garden of Gethsemane. 4. Tomb of Absalom. 5. Tombs of James and Zacharias. 6. Church of St. Anna. 7. Ecce Homo Arch. 8. Austrian Pilgrims' Inn. 9. Patriarchs' Pool. 10. Residence of Latin Patriarch. 11. Salvator Convent. 12. Armenian Convent and Church. 13. Wall of Wailing. 14. Zion Church. 15. Village of Siloam. 16. Citadel. 17. Greek Convent. 18. Dome of the Rock. 19. Aksa Mosque. 20. Golden Gate. 21. Church of the Redeemer. 22. Jaffa Gate. 23. Zion Gate. 24. Dung Gate. 25. St. Stephen's Gate. 26. Damascus Gate. 27. Russian Concession. 28. Hospice of Prussian Knights of St. John.

JESUS ENTERING JERUSALEM.

the Lord's works, for three long years the Lord had called Jerusalem as a hen gathereth her chickens under her wings, but Jerusalem would not. "Be not deceived, God is not mocked." Forty years later Titus destroyed Jerusalem, and great was the destruction thereof.

"Behold, these three years I come seeking fruit on this fig-tree and find none. Cut it down; why cumbereth it the ground?" Luke 13, 7.

You are the Lord's planting — do you bear fruit that the hungry Savior may refresh Himself? Have you the name that you live and are dead? Have you the appearance of godliness, but do you deny the power thereof? Do you *say*, "Lord, Lord," and *do* not all the things He tells you to do? Receive not the grace of God in vain! Christ cursed the hypocritical fig-tree, and He will curse the hypocritical "Christian," who has nothing but leaves.

Nothing but leaves! The Spirit grieves
O'er years of wasted life:
O'er sins indulged while conscience slept,
O'er vows and promises unkept,
And reap from years of strife
Nothing but leaves! Nothing but leaves!

Ah, who shall thus the Master meet
And bring but withered leaves?
Ah, who shall at the Savior's feet
Before the awful judgment-seat
Lay down for golden sheaves
Nothing but leaves? Nothing but leaves?

Peter voiced his surprise at the withering of the fig-tree, but Jesus replied there was no ground for surprise — "Have faith in God." Jesus Himself is the Author and Finisher of faith, the best example of what faith can do. "Have faith in God," and He shall remove mountains, that is, overcome difficulties. By faith in God, Paul turned the world upside down, as his enemies in Thessalonica charged. By faith in God, Luther lifted the world out of its groove and turned it into a new course, as friend and foe testify. Our faith is the victory that overcometh the world and death and the devil. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Would you have this faith? "Ye have not because ye ask not or ask amiss." Jas. 4, 2. 3. "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

"Lord, I believe; help Thou mine unbelief. Increase our faith."

Before you start removing mountains, begin with something not so monumental, but more fundamental. "When ye stand praying, forgive if ye have aught against any, that your Father also which is in heaven may forgive your trespasses."

Heave this mountain into the sea before you remove other mountains, for you cannot remove other mountains until you have moved this mountain. "If ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

If you do not forgive your brother, you have no faith in God. If you have no faith in God, you cannot get your prayer answered; in fact, your prayer is no prayer at all, nothing but hollow mockery, and with that you can remove no mountains, not even a single pebble.

## CHAPTER XVI.

# PETER LEARNS ABOUT THE FUTURE.

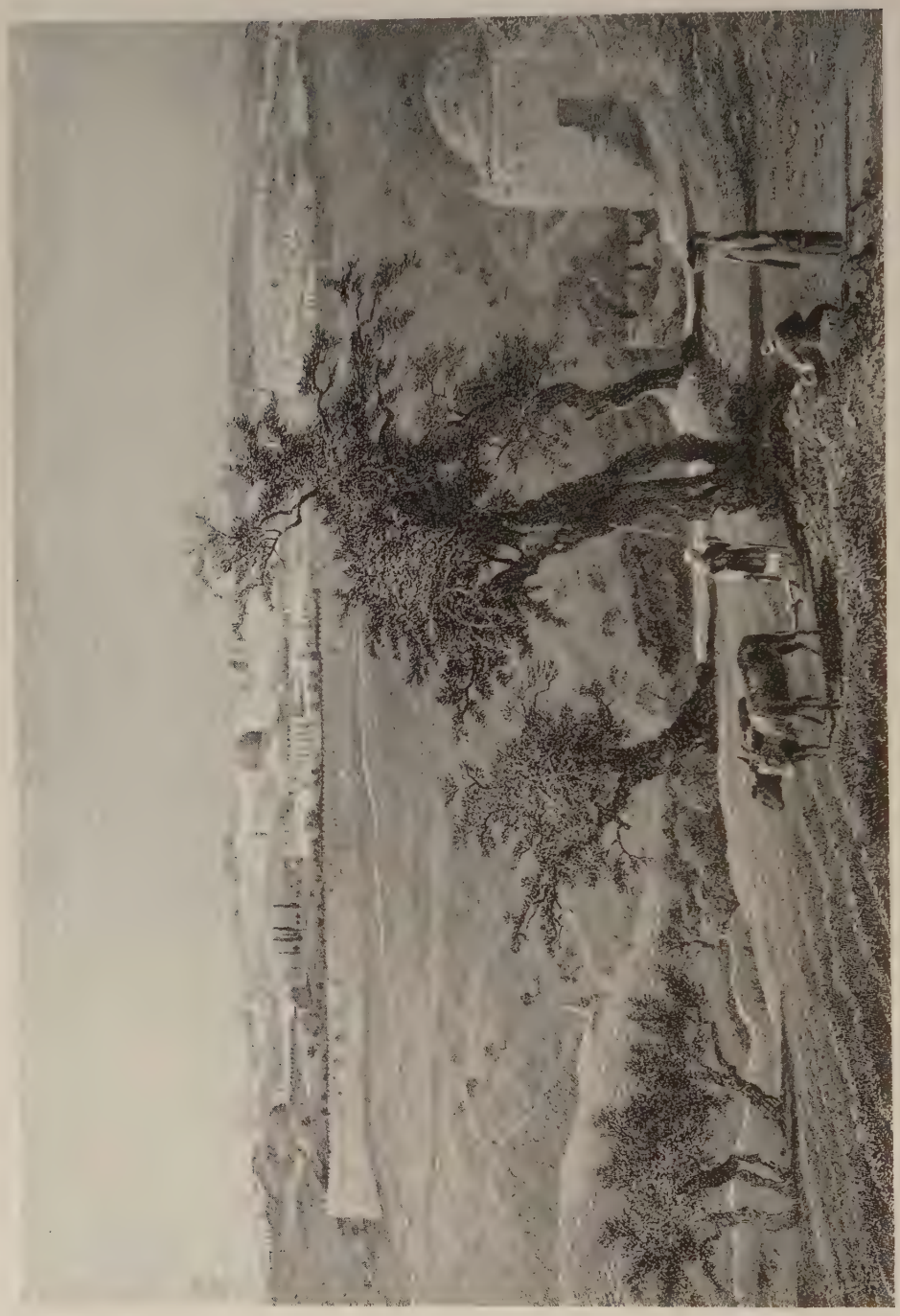
*Mark 13, 1—4.*

Behold the Temple
In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven. It stands before us
A mount of snow, fretted with golden pinnacles.
The very sun, as though he worshiped there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticoes,
On every flowery, sculptured capital,
Glitters the homage of his parting beams.

MILMAN, *Fall of Jerusalem.*

ASTER, see what manner of stones and what buildings!" one cried out with enthusiasm as Jesus went out of the Temple. A unique sight indeed! Beyond the Kidron Valley the eastern wall rises to a sheer height of one hundred and seventy feet. To the south is Gihon, now called the Virgin's Fountain; above it Ophel, a Jebusite city, from where David took Jerusalem, Hezekiah dug a tunnel 1,750 feet through the solid rock of Ophel to run the water of Gihon into the Pool of Siloam against Sennacherib. 2 Kings 20, 20; 2 Chron. 32, 1—4.

From Ophel the Herodian Gateway led up to one of Herod's grand approaches to a platform four hundred yards north and south and three hundred yards east and west. This is Mount Moriah, and here lies the great rock on which Abraham would have brought the supreme sacrifice of Isaac. That rock was the threshing-floor of Araunah. On that rock was reared the altar of burnt offering and just to the west the Temple of Solomon. In 20 B. C., Herod, the great builder, had a thousand trained priests put up his great Temple in just eighteen months. To the northwest he built a castle and named it Antonia, in honor of Mark Antony, the Roman bloodhound and swinehound, where Pontius Pilate's garrison was keeping peace and playing games in two rows of seven small holes each, like teacups in the rock. Farther west and higher up stood David's house, now Herod's palace, used by Pilate for his praetorium, judgment-hall, with the Gabbatha, the Pavement. "Beautiful for situation, the joy



JERUSALEM, FROM THE MOUNT OF OLIVES.

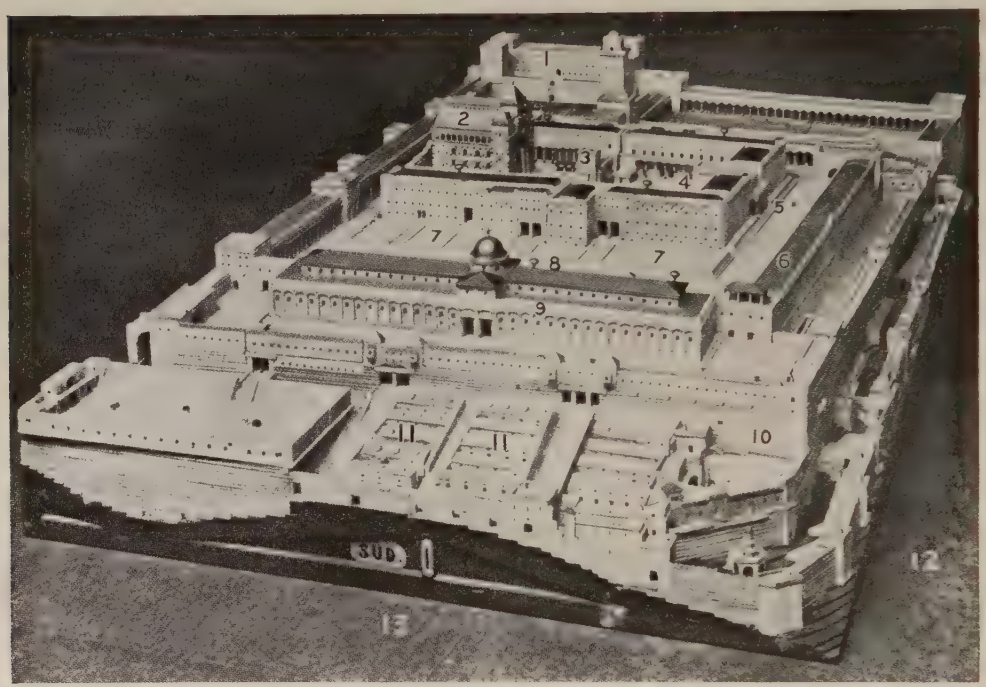
of the whole earth, is Mount Zion!" Ps. 48, 2. "Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down."

That sounded like blasphemy. The disciples were awed into silence.

JERUSALEM.

Camping at Gadara, southeast of the Lake of Galilee, Vespasian will hear of the death of Nero and will be hailed emperor by the soldiers. He will leave for Rome and will leave his son Titus to conduct the war. Titus will camp on Mount Scopus, to the north of the city, and take it in 70 and destroy the Temple and take enslaved Jews to Rome to build the

enormous Flavian Theater, known as the Coliseum. In 134 the Emperor Hadrian, in a great rage, will raze Jerusalem and on the site of Jehovah's Temple will erect one to Jupiter and to the east, under a golden canopy, his own equestrian statue. By 277 it will be in ruins. In 534 Justinian will build a church here and to the south a large cruciform basilica. In the seventh century Caliph Abd el Malek will build the wonderful Dome of the Rock, ninety-eight feet high, and still standing over Araunah's threshing-




HEROD'S TEMPLE. SCHICK.

1. Tower of Antonia, named to flatter Mark Antony. 2. Holy of Holies. 3. Nicanor Gate. 4. Court of Women and Treasury. 5. The Gate Beautiful, where Peter and John healed the lame beggar and where Paul was arrested and taken to the Tower of Antonia, where the Roman soldiers were lodged. 6. The Porch of Solomon. 7. Court of the Israelites. 8. Court of the Gentiles. Jesus drove the sellers from 7 to 8. Between 7 and 8 was the Middle Wall of Partition, Eph. 2, 14, with tablets warning the Gentiles not to cross from 8 to 7. 9. Porch of Herod. 10. Wall built to form a plateau of Mount Moriah. 11. King's palace. 12. Valley of the Brook Kedron. 13. Valley of Hinnom.

floor. Pope Urban will call his warring nobles "soldiers of hell" and bid them "become soldiers of the living God." How? "If you must have blood, bathe your hands in the blood of the infidels." And it will be so. The crusaders will take the city of their Savior on July 15, 1099, butchering 70,000 Moslems, sparing neither women nor children. "In Solomon's Porch and in the Temple our men rode in the vile blood of the Saracens

up to the knees of their horses." They will drive the Jews into the synagog and burn them alive. Then they will go to the Church of the Holy Sepulcher and give thanks — to Christ!

"He beheld the city and wept over it." Luke 19, 41.

As Jesus sat upon the Mount of Olives, over against the Temple, Peter and James and John and Andrew asked Him privately, "Tell us, when shall these things be? And what shall be the sign when all these things shall be fulfilled?"

Jesus answered, "Take heed lest any man deceive you; for many shall come in My name, saying, 'I am Christ,' and shall deceive many. And ye shall hear of wars and rumors of war. Be ye not troubled; for such things must needs be, but the end shall not be yet. For nation shall rise against nation and kingdom against kingdom; and there shall be famines and troubles. These are the beginnings of sorrows."

What a strange story! The disciples ask for a date of the destruction of the Temple, and Jesus answers with a warning against false Christs! He gives very indefinite information about the destruction of the Temple, but very definite instruction about false Christs.

Christ's prophecy about the destruction of Jerusalem widens into a prophecy about the destruction of the world.

People ask about the exact date; Jesus warns against being deceived by false Christs! Jesus gives very indefinite information as to His second coming; He gives very definite instruction as to avoiding false Christs.

Great God! I would not ask to see
What in my coming life shall be;
Enough for me if love divine
At length through every cloud shall shine.

Yet this my soul desires to know,
Be this my only wish below,
That Christ be mine; this great request
Grant, bounteous God, and I am blest.

## CHAPTER XVII.

# PETER PREPARES THE PASSOVER.

*Luke 22, 7—13.*

GO and prepare us the passover that we may eat," said Jesus to Peter and John.

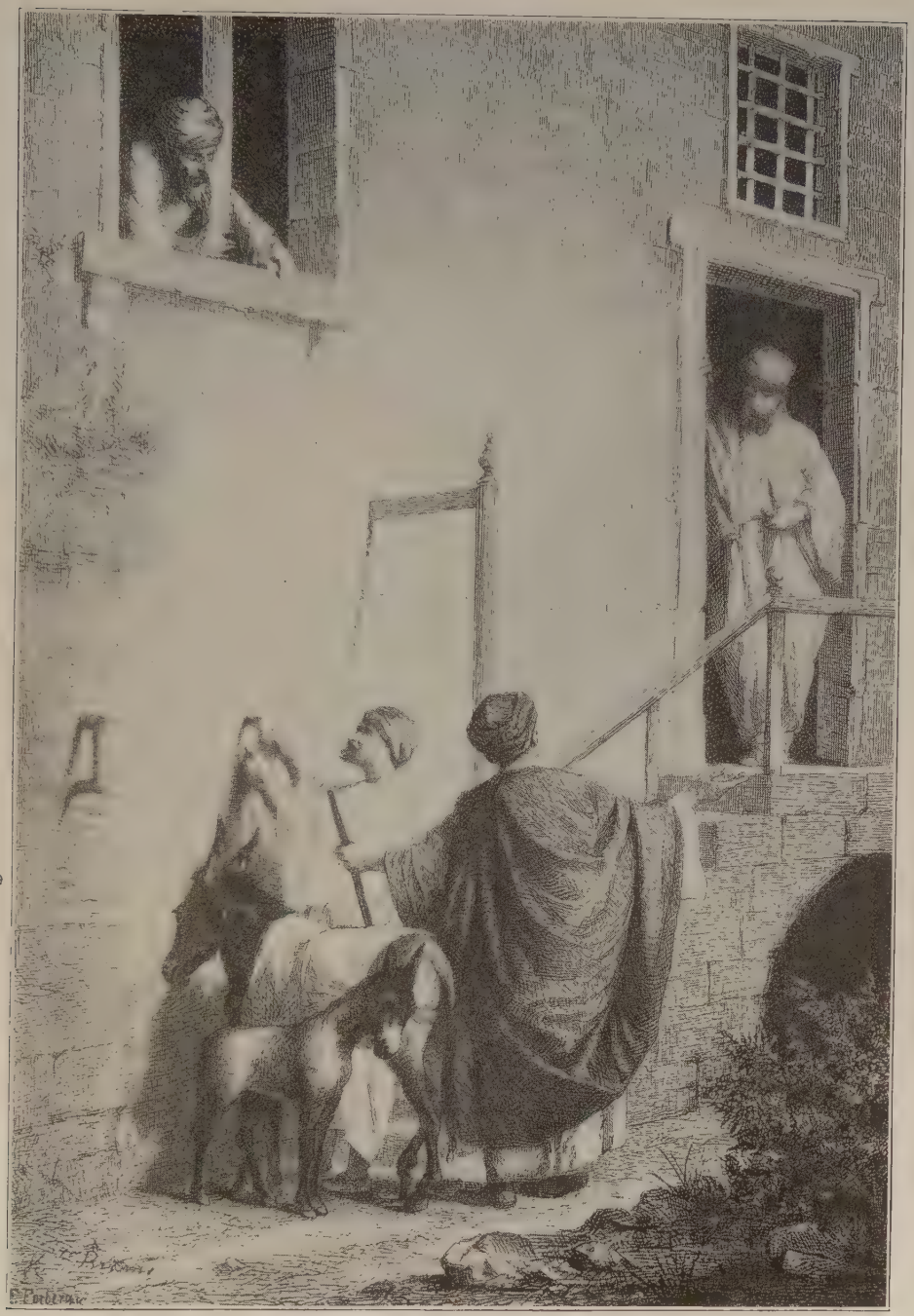
"Where wilt Thou that we prepare?"

"Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with My disciples? And he shall show you a large upper room, furnished; there make ready."

They went and found as He had said unto them; and they made ready the passover.

They bought a lamb and brought it to the priests; when found without blemish, it was slain by a priest to a threefold blast from the silver trumpets and to the chanting of the Hallel by the Levites. They returned to the upper room and roasted the lamb on a pomegranate spit, carefully keeping it from touching the oven. The room was carefully swept, and every trace of leaven was destroyed. A low table with reclining cushions on three sides was set with mazoth, cakes of unleavened bread, with red wine, mixed with water, for the four cups, with the five kinds of bitter herbs dipped once in salt water or vinegar and once in charoseth, a mixture of nuts, raisins, apples, and almonds. Lastly the festive lamps were put in order.

"Night drew her sable curtain down and pinned it with a star," and Jesus came with the Twelve from the Mount of Olives to eat the passover — the last time on this earth.



THE SHE-ASS AND HER COLT. BIDA.

## CHAPTER XVIII.

# PETER NO POPE.

*Luke 22, 24—30.*

JOHN and James were ambitious and selfish, and they would steal a march on their brother disciples. They came with their mother and asked Jesus to sit, one on His right and the other on His left, when He came to the throne, the two chief places of honor.

When the other ten disciples heard of it, they "were moved with indignation against the two brethren," likely because they were a bit selfish themselves.

This may have led to the following.

There was strife among them which of them should be accounted the greatest. Rivalry — among the apostles — at the Passover!

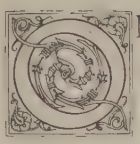
Who is the greatest? Why strive about it? Evidently the Eleven did not know Peter was "the Prince of the Apostles, the Vicegerent of Christ, God on earth." Evidently Peter did not know he was "the Prince of the Apostles," or he would have promptly stopped the unseemly strife by simply saying, "I am." Evidently Christ did not know He had made Simon "the Prince of the Apostles" when He gave the name of Peter, or He would have cut short the strife by saying, Peter is the Prince of the Apostles ever since I called him Peter. Nothing of all we would expect. On the contrary, Jesus said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with Me in My temptations. And I appoint unto you a kingdom as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom and sit on thrones, judging the twelve tribes of Israel."

## CHAPTER XIX.

# PETER'S SELF-WILL.

*John 13, 1—15.*

O blessed Jesus, when I see Thee bending,
Girt as a servant at Thy servants' feet,
Love, lowliness, might, in zeal all blending,
To wash their dust away and make them meet
To share Thy feast, — I know not to adore,
Whether Thy humbleness or glory more.



N the afternoon of Maundy Thursday the disciples walked from Bethany to Jerusalem to eat the passover. Their sandaled feet, of course, were dusty or muddy, but there was no slave to wash their feet, and having lately wrangled about who was the greatest, no one was willing to be lowest and wash the feet of the rest.

Jesus riseth from the Lord's Supper, doffs the seamless robe, dons a servant's habit to do a servant's work, the lowliest slave's work; He washes His disciples' feet.

Then cometh He to Simon Peter.

That is too much for Simon Peter. In that rugged fisherman there is a true gentleman, and his fine feeling and sense of fitness revolts against the idea of having his feet washed by the Son of the living God, and we hear the horror in his question, "Lord, dost Thou wash my feet?"

Jesus answered, "What I do thou knowest not now; but thou shalt know hereafter."

The thing seems so utterly unworthy of the Lord, and Peter feels so utterly unworthy of it, that he passionately and imploringly explodes, "Thou shalt never wash my feet!" Not in all eternity.

Peter meant well, but, after all, he put his self-will against Christ's will; he did not wish to obey, he rebelled against the Lord.

Adam disobeyed God and lost Paradise; Saul disobeyed God and lost his kingdom; Moses disobeyed God and did not enter Canaan; the Israelites disobeyed God and perished in the wilderness; the world disobeyed God and perished in the Flood; the sin of disobedience brings death.

JESUS WASHING HIS DISCIPLES' FEET.

"If I wash thee not, thou hast no part with Me." To the sin of self-will comes the danger of self-will — the danger of losing Christ altogether.

The stern saying sobers and subdues the petulant Peter. Now he flops over on the other side and cries out eagerly, "Lord, not my feet only, but also my hands and my head." Quite Peteresque. He runs true to form. "Consistently inconsistent."

Again Peter would master Peter's Master. First the Lord did too much to suit Peter, now the Lord doesn't do enough to suit Peter. Peter certainly was the terrible infant in the school of the Master.

Are you a Peter? Do you put self-will over God's will? Are you a chronic kicker? Why does God do so and so? Why doesn't God do this and that?

How did Christ pray? "Not as I will, but as Thou wilt. Not My will, but Thy will, be done." How does the Christian pray? "Thy will be done on earth as it is in heaven." How do you pray?

Christ refused Peter: "He that is bathed needeth not save to wash his feet," soiled from walking, "but is clean every whit; and ye are clean, but not all." For He knew who should betray Him; therefore said He, "Ye are not all clean."

So after He had washed their feet and taken His garments and was set down again, He said to them, "Know ye what I have done to you? Ye call Me Master and Lord, and ye say well; for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Surrounded by select guests from the proudest Roman ranks, the "successor of St. Peter" on Green Thursday humbles himself in a holy show of washing the feet of a few selected and prepared old paupers with much display of golden- and silver-fringed napkin, etc. The Austrian kaiser likewise fed a dozen aged men and a dozen aged women, took a shoe and stocking from each of his guests and wiped the foot with towels moistened from a golden pitcher. Then he hung a purse of thirty pieces of silver

round the neck of each of the two dozen and at the end sent them home in court carriages, each with a basket of food.

Our papers carried this cable: —

The king and queen of Spain washed the feet of twelve poor men and an equal number of poor women before a large assembly at the royal chapel. The men were dressed in quaint, old-fashioned costumes, with long coats and tall hats, and the women were clothed in the habit of a religious order.

The performance of this act of humility, which is attended by all the grandees of Spain and distinguished foreign visitors, including the diplomatic corps, is impressive. Full dress is required, and the queen as well as the ladies of the Spanish nobility, who are brilliantly clad for the occasion, wear white mantillas. The grandees bear the bowls of water and the towels, which they hand to the king and queen when required.

The Lord High Almoner did this in England till 1731.

Do they fancy this theatrical gesture is following the Master's example? It is nothing but a holy show. Do not wait to do extraordinary things, but do ordinary things in an extraordinary way.

Monsell says truly: —

> The highest duties oft are found
> Lying on the lowest ground,
> In hidden and unnoticed ways,
> In household tasks, on common days.

Another says: —

> God has no end of material
> For prophets, priests, and kings;
> But what He needs is volunteers
> To do the little things.

Last summer I saw in the Louvre, Murillo's wonderful "Miracle of San Diego," which shows all the kitchen-work done by — angels! Yes,

> Who sweeps a room as for Thy Law
> Makes that and the action fine.

Do you wash one another's feet? Rents are high, and so we have only a small apartment, barely enough room for ourselves; and so we cannot make it a hotel, a hospital, an orphanage, an asylum. True; but you can wash one another's feet by supporting the orphanage, the home for the aged, the Watertown Home for Feeble-minded and Epileptics, the Walther

League Hospice, the Wheat Ridge Sanitarium, the Relief Society, the Concordia College Ladies' Aid, and the many missions we have the world over. There you wash the feet, and the hands, and the heads — and the hearts, and the minds, and the souls.

Whate'er may be the burden,
The cross, here on me laid,
Be shame or want my guerdon,
I'll bear it with Thine aid.
Give patience, give me strength to take
Thee for my bright example
And all the world forsake.

And let me do to others
As Thou hast done for me:
Love all men as my brothers
And serve them willingly,
With ready heart, nor seek my own,
But as Thou, Lord, hast helped us,
From purest love alone.

## CHAPTER XX.

# PETER'S SELF-DISTRUST.

*Matt. 26, 20—25; John 13, 18—26.*

ERILY, verily I say unto you that one of you shall betray Me, that the scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." Ps. 41, 9. So said Jesus, troubled in spirit.

Then the disciples looked one on another, wondering of whom He spake, and began every one of them to say, "Lord, is it I?"

Now, there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him that he should ask who it should be of whom He spake. He then, lying on Jesus' breast, saith unto Him, "Lord, who is it?"

"He it is to whom I shall give a sop when I have dipped it." And when He had dipped the sop, He gave it to Judas Iscariot.

"Lord, is it I?" What a question for disciples! The question was asked even by Peter. That shows self-distrust. Deep down in their hearts they knew very well every one might do this great sin and betray his Savior. Why? The imagination of man's heart is evil from his youth. Gen. 8, 21; 6, 5; Job 14, 4; 15, 14; Ps. 51, 5. The heart is deceitful above all things and desperately wicked; who can know it? Jer. 17, 9. From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come from within and defile the man. Mark 7, 21—23; Matt. 15, 19; Rom. 1, 21; 3, 23.

"Conscience doth make cowards of us all."

Christ knows what is in man; let Him show us to ourselves, then we shall know ourselves. Then we shall not lull ourselves into false security. "Security is mortals' chiefest enemy." We shall be sober, be vigilant; for our adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Him we shall resist steadfast in the faith. We shall watch and pray lest we fall into temptation. Judas betrayed. All the

PETER BECKONING TO JOHN TO ASK JESUS WHO THE TRAITOR IS.

GEBHARD FUGEL.

disciples feared they might betray. St. Paul admits, "I know that in me, that is, in my flesh, dwelleth no good thing." Christ says, "Without Me ye can do nothing. He that abideth in Me, the same bringeth forth much fruit."

What an urgent call to us to search our hearts! We, too, are disciples and sit with our Lord at the Lord's Supper and partake of our Lord's love. Are we in this very act capable of betraying our Lord to His enemies? Our known weakness must make us very humble. We might betray; so let us pray, "Lead us not into temptation."

## CHAPTER XXI.

# PETER'S SELF-TRUST.

*Luke 22, 31—34; Matt. 26, 30—35; John 13, 33—38.*

For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend? — *Tennyson.*

IMON, Simon, behold, Satan hath desired to have you all that he may sift you all as wheat. But I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren."

"Intercession is the divinest gift of friendship." If Christ prayed for Peter, ought we not to pray for one another?

"And ye shall be offended because of Me this night; for it is written, 'I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee."

"Though all men shall be offended because of Thee, yet will I never be offended." Peter speaking, of course.

The Savior said, "Whither I go ye cannot come now."

Simon Peter said, "Lord, whither goest Thou?"

Jesus answered, "Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards."

Peter said, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake."

Jesus answered, "Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied Me thrice." Die? Lie! Lie so fast that you will lie three times before the rooster gets a chance to get in a single crowing!

Peter said unto Him, "Though I should die with Thee, yet will I not deny Thee." Likewise also said all the disciples.

Peter was often the mouth of the disciples; here he is made the ear — what the Lord said to Peter was a warning for all. But Peter was above all warning, though the warning came from the Lord Himself.

Presumptuous Peter! "Security is mortal's chiefest enemy." Proud Peter — others might deny, he never, not to all eternity; die, but not deny.

Pride goeth before the fall.

The Lord did not wish Peter to die — just then; Peter wished to die — just then.

In the fourteenth century the Flagellants whipped themselves bloody, though God had not asked it of them; and they placed their home-made blood-bath above God's own Sacraments.

In the sixth century, at Antioch, Simon reared a pillar fifty feet high and for thirty years perched on the top, letting down by a string a basket, which was filled by people who venerated him as a saint, St. Simon Stylites. Who told him to do it? He did it against God's will; he followed his own will and relied upon his own uncommon good works.

God demanded obedience; King Saul brought a sacrifice. "Obedience is better than sacrifice." Saul lost his kingdom. The Jews disobeyed God, but they brought sacrifices to God. God was sick and tired of the sacrifices. "Who hath required this at your hand?" Is. 1, 12.

Like Peter, we so often know better than the Lord; we often try His patience by trying to cross His plans. Lord, heal us of this trying disposition. Help us to love to do Thy will.

## CHAPTER XXII.

# PETER ASLEEP.

*Matt. 26, 36—46; Mark 14, 32—42.*

N a small stone bridge, Christ crossed the Kidron to Gethsemane and said to His disciples, "Sit ye here while I go and pray yonder."

And He took with Him Peter and James and John and said to them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me."

He went a little farther and fell on His face and prayed, "O My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."

He cometh to the disciples and findeth them asleep and saith to Peter, "What, could ye not watch with Me one hour? Watch and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak."

He went away the second time and prayed the same prayer. And He came and found them asleep again; for their eyes were heavy. He found them sleeping for sorrow.

He went away again and prayed the same prayer the third time. Being in an agony, He prayed more earnestly, and His sweat became as it were great drops of blood falling down upon the ground.

Then cometh He to His disciples and saith, "Sleep on now and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going; behold, he is at hand that doth betray Me."

"Strong Son of God, immortal Love" — while He was praying, "with strong crying and tears," Peter was sleeping, Peter, who had just boasted he would die with his Lord. Finding them sleeping, Christ cries, "What!" and voices His pained surprise and reproof.

A friend in need is a friend indeed. Now was the time Christ was in need of a friend indeed, but they were asleep. "I have trodden the wine-press alone, and of the people there was none with Me."

JESUS IN GETHSEMANE.
Peter, James, and John Sleeping.

C. NOACK.

Are we asleep when the Lord prays for us and asks us to help Him? "The spirit is willing, but the flesh is weak," is not a cushion to rest your soul; it is a clarion call to rouse your soul. "Watch and pray lest ye enter into temptation."

Clara Doty Bates tells us: —

As Thebes of old, so has the human soul
Her hundred gates, —
Aye, and it needs strong guard at every gate.
Outside are roving, warring hosts of sin,
Armed to the teeth, who ever watch and wait
To steal unhindered in,
There to lay waste the temple and the shrine,
To fire with torch, to rob, to smite with sword,
To ruin and make desolate this divine
Fair city of the Lord.
Then, O my soul, knowing the fate that waits
One careless hour, a faithful vigil keep!
Set sentinels at all thy hundred gates,
Nor let them faint nor sleep.

CHAPTER XXIII.

# PETER'S FIGHT AND FLIGHT.

*Matt. 26, 47—56; Mark 14, 43—52; Luke 22, 47—53; John 18, 3—11.*

HEN Judas had betrayed his Savior with the world's most infamous kiss and the disciples saw what would follow, they asked, "Lord, shall we smite with the sword?" Before the Lord could forbid them, lion-hearted and loving-hearted and hot-headed Peter drew his sword and with reckless daring attacked the whole armed band single-handed.

"That is magnificent, but that is not war." We may admire his loyal love and dashing daring, but we cannot respect his judgment. All he did was to cut off the ear of Malchus, servant of the high priest, and to put Christ to the extra trouble of making reparations and healing the ear. The last act of Christ's hands before they were bound was an act of mercy to heal the wound, the only one ever inflicted for His sake.

Peter would not help his Master by watching and praying, as he had been asked, but he would embarrass his Master by taking the law into his own hands and using the sword, as he had not been asked. He would risk his life, which had not been asked — as yet.

Jesus earnestly rebuked His hot-headed disciples: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father and He shall presently give Me more than twelve legions of angels?" — as He had done for Elisha. 2 Kings 6, 17. "But how, then, shall the Scriptures be fulfilled that thus it must be?"

Again Peter would break the Scriptures and wreck redemption by hindering Christ from fulfilling the Scriptures and spoiling God's plan of salvation. Again he was interfering with God's officer in the discharge of His duty and putting Christ in the false position of a rebel against the Roman government.

"Peter's successor" has often followed Peter's example. The Pope's Inquisition has murdered thousands and thousands of innocent Christians.

PETER DENIES HIS SAVIOR

St. Matt. 26:75; St. Mark 14:72; St. Luke 22:61; St. John 18:27

JUDAS GUIDES THE SOLDIERS. BIDA.

THE KISS OF JUDAS. BIDA.

F. E. Wilson says: —

In overhaste or half-taught zeal
We still outrun the Lord's command,
Still think to serve the Church's need
With smiting, not with binding hand;
Using weak wrath, not mighty love,
To spread the kingdom from above.

When the soldiers led Jesus away, the disciples forsook Him and fled.

He that fights and runs away
Will live to — die another day.

Mrs. Browning makes him say: —

Forsake the Christ thou sawest transfigured, Him
Who trode the sea and brought the dead to life?
What should wring this from thee? Ye laugh and ask
What wrung it? Even a torchlight and a noise,
The sudden Roman faces, violent hands,
And fear of what the Jews might do. Just that,
And it is written, "I forsook and fled."
There was my trial, and it ended thus.

Holy George Herbert has Jesus say: —

All My disciples fly! Fear put a bar
Betwixt My friends and Me; they leave the Star
Which brought the Wise Men from the East from far.
Was ever grief like Mine?

## CHAPTER XXIV.

# PETER'S DENIAL AND REPENTANCE.

*Matt. 26, 58. 69—75; Mark 14, 66—72; Luke 22, 54—62; John 18, 15.*

PETER, the deserter, soon checked himself and followed Jesus — afar off. So did another disciple, who was known to the high priest and went in with Jesus into the palace — likely John.

They followed Jesus — afar off. We, too, ever so often, follow Him — afar off. "Oh, for a *closer* walk with God!"

Peter stood at the door without. Then John spoke to her that kept the door and brought in Peter. Then said the damsel, "Art not thou also one of this man's disciples?" Peter answered, "Woman, I know Him not."

Peter went to warm himself by the fire of anthracite the soldiers had made. They said to him, "Art thou not also one of His disciples?" Peter denied with an oath, "I do not know the man."

One of the servants of the high priest, being his kinsman whose ear Peter cut off, said, "Did not I see thee in the Garden with Him?"

Peter began to curse and to swear, "I know not this man of whom ye speak." The great confessor became the base denier. He refused the greatest compliment. Baron Jasper von Oertzen had it engraved on his gravestone, "This man also was with Jesus of Nazareth." Matt. 26, 71.

And immediately, while Peter yet spake, the cock crew.

And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord how He had said, "Before the cock crow, thou shalt deny Me thrice."

And Peter went out and wept bitterly.

The Savior looked on Peter, Aye, no word,
No gesture of reproach! The heavens serene,
Though heavy with armed justice, did not lean
Their thunders that way! The forsaken Lord
Looked only on the traitor.

And Peter from the height of blasphemy —
"I never knew this man" — did quail and fall,
As knowing straight that God, and turned free
And went out speechless from the face of all,
And filled the silence, weeping bitterly.

PETER'S DENIAL.

H. TOLD.

Did I yesterday
Wash thy feet, My beloved, that they should run
Quick to deny Me 'neath the morning sun?
And do thy kisses like the rest betray?
The cock crows coldly. Go and manifest
A late contrition, but no bootless fear!
For when thy final need is dreariest,
Thou shalt not be denied, as I am here.
My voice to God and angels shall attest
Because I know this man; let him be clear. — *Mrs. Browning.*

He weeps, and bitter are his tears,
As bitter as his words were base,
As urgent as his sudden fears,
Which even love refused to face.

O love so false and yet so true,
O love so eager, yet so weak,
In these sad waters born anew
Thy tongue shall yet in triumph speak.

PETER'S REPENTANCE. HARRACH.

Thou livest, and the boaster dies,
Dies with the night that wrought his shame;
Thou livest, and these tears baptize —
Simon, now Peter is thy name.

A rock, upon Himself, the Rock,
Christ places thee this awful day;
Him waves assault with direful shock
And cover thee with maddening spray.

But safe art thou, for strong is He;
Eternal Love all love will keep.
The sweet shall as the bitter be;
Thou shalt rejoice as thou dost weep.

T. T. LYNCH, *The Rivulet*, 132.

O Jesus, gone so far apart,
Only my heart can follow Thee;
That look which pierced St. Peter's heart
Turn now on me.

Thou who dost search me through and through
And mark the crooked ways I went,
Look on me, Lord, and make me, too,
Thy penitent. — *C. G. Rossetti.*

In the hour of trial,
Jesus, plead for me
Lest by base denial
I depart from Thee.
When Thou see'st me waver,
With a look recall
Nor from fear or favor
Suffer me to fall.

Jesus, let Thy pitying eye
Call back a wandering sheep;
False to Thee, like Peter, I
Would fain, like Peter, weep.

Let me be by grace restored;
On me be all long-suffering shown:
Turn and look upon me, Lord,
And melt my heart of stone.

Let us get wisdom from Longfellow's *The Sifting of Peter:* —

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted;
And now, though ages intervene,
Sin is the same, while time and scene
Are shifted.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted;
Not one, however rich or great,
Is by his station or estate
Exempted.

No house so stately guarded is
But he, by some device of his,
Can enter;
No heart hath armor so complete
But he can pierce with arrows fleet
Its center.

For all at last the cock will crow
Who hear the warning voice, but go
Unheeding,
Till thrice and more they have denied
The Man of Sorrows, crucified
And bleeding.

One look of that pale suffering face
Will make us feel the deep disgrace
Of weakness;
We shall be sifted till the strength
Of self-conceit be changed at length
To meekness.

Wounds of the soul, though healed, will ache;
The reddening scars remain and make
Confession;
Lost innocence returns no more;
We are not what we were before
Transgression.

But noble souls, through dust and heat,
Rise from disaster and defeat
The stronger,
And conscious still of the divine
Within them, lie on earth supine
No longer.

The souls are made noble and strong and divine by the grace of Christ, which we find in the Gospel.

CHAPTER XXV.

# PETER'S SIGHT OF THE RISEN REDEEMER.

*Matt. 28, 1; Mark 16, 1; Luke 24, 1; John 20, 1.*

Not she with traitorous kiss the Savior stung,
Not she denied Him with unholy tongue;
She, while apostles shrank, could danger brave,
Last at the cross and earliest at the grave.

MARY MAGDALENE and Mary, the mother of James, and Salome went to anoint the body of Jesus. But they were told, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him. But go your way; tell His disciples and Peter."

"And Peter!" Poor Peter needed special comfort, and he was to get it.

Mary Magdalene runneth and cometh to Simon Peter and to the other disciple, whom Jesus loved, and saith to them, "They have taken away the Lord out of the sepulcher, and we know not where they have laid Him."

So they ran both together, and the other disciple did outrun Peter and came first to the sepulcher, stooped down, and saw the linen cloths lying; yet went he not in.

Then cometh Simon Peter and went into the sepulcher and seeth the linen cloths lie and the handkerchief that was about His head, not lying with the linen cloths, but folded up in a place by itself.

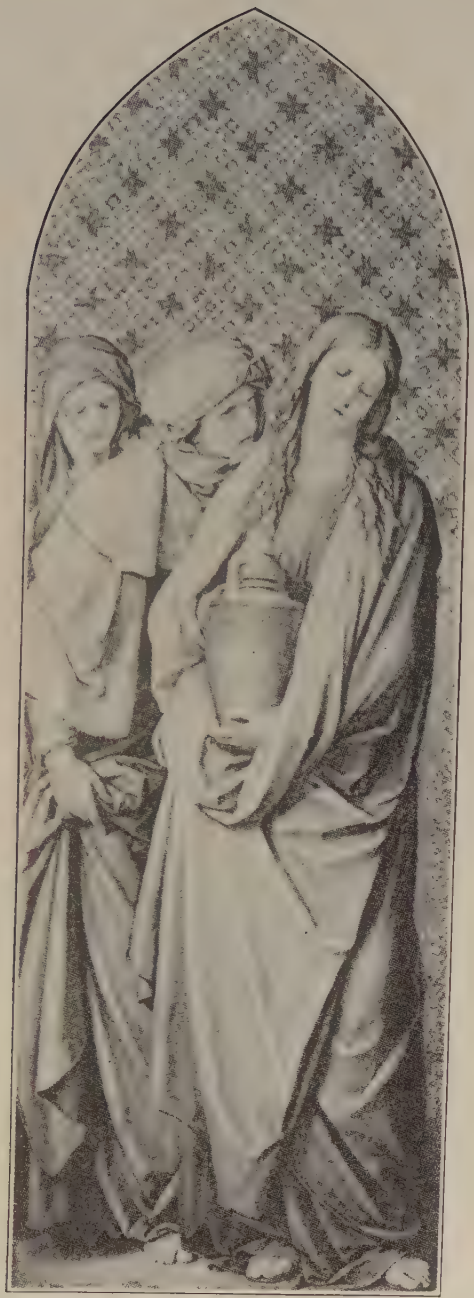
Then went in also that other disciple, which came first to the sepulcher; and he saw and believed.

Then the disciples went away again to their own home.

"He was seen of Peter," says

LUDOVICO CIGOLI.
THE RISEN SAVIOR APPEARING TO PETER.

JOHN AND PETER HASTENING TO THE SEPULCHER ON EASTER MORNING. EUGENE BURNAND.



PFANNSCHMIDT.

THE WOMEN ON THE WAY TO THE SEPULCHER ON EASTER MORNING.

PFANNSCHMIDT.

PETER AND JOHN RETURNING FROM THE SEPULCHER.

Paul in 1 Cor. 15, 5. This was likely in the afternoon; for in the evening Cleopas and his companions came back from Emmaus and told the disciples, "The Lord is risen indeed and hath appeared to Simon."

Then were the disciples glad when they saw the Lord. John 20, 20.

You, Peter, glad to see that wounded side
And know that it was He, the Crucified, —
You, Peter, who with oath the Lord denied?
You could be glad?

Yes, I; for when He turned and looked on me,
I felt the bitter woe of Calvary;
That changed to joy my risen Lord to see,
And I was glad.

You, James, so close you felt the tears He wept,
Yet in Gethsemane for sorrow slept
While He, your Lord, His awful vigil kept —
You, too, were glad?

Ah, yes, for when on resurrection night
Came Jesus, lifting pierced hands, the sight
Transported me; the darkness fled in light,
And I was glad.

And you, beloved John, who laid your head
Upon His bosom and His spirit read,
Yet who forsook Him with the rest and fled,
You, John, were glad?

Yes, for that coward act was all undone
When on the Cross the Savior called me son
Of Mary, mother of my Lord! Aye, one
Supremely glad.

Ah, Peter, James, and John, you mighty three,
By weakness overborne, yet glad to see
Your Lord, denied, forsaken, — comfort me,
I would be glad.

Yes, Peter, James, and John, I'll weep no more
For sins as black as yours; but peace implore
By gazing on His face whom I adore.
I, too, am glad. — *Ella Gilbert Ives.*

## CHAPTER XXVI.

# PETER'S BREAKFAST WITH CHRIST.

*John 21, 1—14.*

Full many a dreary, anxious hour
We watch our nets alone,
In drenching spray and driving shower,
And hear the night-bird's moan.

GO a-fishing," said Peter. "We also go with thee," said Thomas, and Nathanael, John and James, and two other disciples. That night they caught nothing.

Slowly the gleaming stars retire,
The eastern heaven is all afire;
The waves have felt th' unrisen sun,
Their matin service is begun.

In the morning some one on shore hailed them, "Boys, have ye any meat?"

"No!"

"Cast the net on the right side of the ship, and ye shall find!"

They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith to Peter, "It is the Lord."

Up jumps Peter, girds on his fisher's coat, and casts himself into the sea to greet the Lord.

Peter went up and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

As soon as they were come to land, they saw a fire of coals [anthracite] there and fish laid thereon and bread. Jesus saith unto them, "Come and breakfast." Jesus then cometh and taketh bread and giveth them, and fish likewise.

Jesus Himself prepared breakfast, Himself serves breakfast, Himself waits on the disciples at table. Wonderful Savior, too wonderful for words!

"IT IS THE LORD!"

## CHAPTER XXVII.

# PETER'S RESTORATION.

*John 21, 15—22.*

And man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is Love, that lays forgiveness at thy feet
And pleads with thee to raise it. Only Heaven
Means crowned, not vanquished, when it says "Forgiven!"

*Adelaide Procter.*

HEN they had eaten, Jesus saith to Simon Peter, "Simon, son of John, lovest thou Me more than these?"

"Yea, Lord; Thou knowest that I love Thee."

"Feed My lambs."

He saith unto him again the second time, "Simon, son of John, lovest thou Me?"

He saith unto Him, "Yea, Lord; Thou knowest that I love Thee."

He saith unto him, "Shepherd My sheep."

He saith unto him the third time, "Simon, son of John, lovest thou Me?"

Peter was grieved because He said to him the third time, "Lovest thou Me?" And he said unto Him, "Lord, Thou knowest all things; Thou knowest that I love Thee."

Jesus saith unto him, "Feed My sheep."

Thus was Peter fully restored to his place as an apostle; he had another chance. The Gospel of Christ is the only religion that gives every sinner another chance; do not throw it away. Jeremiah saw a piece of ruined pottery; the potter did not throw it away, but put it on his wheel and turned it into another vessel. So he illustrated God's dealing with sinful Judah. Jer. 18. Michelangelo saw a block of rejected marble; he turned it into his glorious statue of David.

Astonished at Thy feet we fall,
Thy love exceeds our highest thought,
Henceforth be Thou our All in all,
Thou, who our souls with blood hast bought;
May we henceforth more faithful prove
And ne'er forget Thy ceaseless love.

"SIMON, LOVEST THOU ME?"

RAFFAEL.

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JESUS COMMISSIONS PETER

St. John 21:17

## PETER HEARS ABOUT HIS DEATH.

"Verily, verily I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not."

This spake He, signifying by what death he should glorify God — by crucifixion.

And when He had spoken this, He saith unto him, "Follow Me."

## PETER IS AGAIN REBUKED.

Then Peter, turning about, seeth the disciple whom Jesus loved following, and saith to Jesus, "Lord, and what shall this man do?"

Jesus replied, "If I will that he tarry till I come, what is that to thee? Follow thou Me."

Peter was restored in a very repressive and impressive manner, and we should expect to find him for a long time in a very chastened mood. But no; we don't know Peter. No sooner is he restored than he is his old irrepressible self and promptly gets into fresh trouble and gets a fresh stinging rebuke — his last one in the gospels. Strange, the Savior's last word to the loving disciple is a word of rebuke. John was none of Peter's business. No, Peter was no Pope.

"Lord, and what shall this man do?"
Ask'st thou, Christian, for thy friend?
If his love for Christ be true,
Christ has told thee of his end:
This is he whom God approves,
This is he whom Jesus loves.

Ask not of Him more than this;
Leave it in his Savior's breast
Whether, early called to bliss,
He in youth shall find his rest
Or armed in his station wait
Till his Lord be at the gate.

Sick or healthful, slave or free,
Wealthy or despised and poor,
What is that to him or thee,
So his love to Christ endure?
When the shore is won at last,
Who will count the billows past?

Only, since our souls will shrink
At the touch of natural grief,
When our earthly loved ones sink,
Lend us, Lord, Thy sure relief,
Patient hearts their pain to see,
And Thy grace to follow Thee.

## CHAPTER XXVIII.

# PETER CONDUCTS AN ELECTION.

*Acts 1, 12—26.*

Let us, moreover, mind his fall
Whose room Matthias got,
So to believe and fear withal,
That we forsake Thee not.
For titles, be they ne'er so high
Or great, or sacred place,
Can no man's person sanctify
Without Thy saving grace. — *Wither.*

JESUS rose into heaven, and the eleven disciples returned from Mount Olivet to Jerusalem into an upper room and continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with His brethren, in all about an hundred and twenty.

In those days Peter stood up in the midst of the disciples and said, "Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us and had obtained part of this ministry. Now, this man purchased a field with the reward of iniquity [the thirty pieces of silver]; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue Aceldama, that is to say, The Field of Blood [Potter's Field]. For it is written in the Book of Psalms, 'Let his habitation be desolate, and let no man dwell therein, and his office let another take.' Ps. 69, 25; 109, 5. 8. 17; 41, 10.

"Wherefore, of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

They appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, "Thou, Lord, which knowest the hearts of all men, show which of these two Thou hast chosen that he may

take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." They gave forth their ballots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The first thing to strike us in Peter's speech is this — "The Holy Ghost spake by the mouth of David." It was really not David that spoke, but the Holy Ghost that did the speaking, and He used the mouth of David as a speaking-tube. Yes, holy men of God spake as they were moved by the Holy Ghost. 1 Pet. 1, 11; 2 Pet. 1, 19—21. The Holy Bible is inspired and is the Word of God Himself.

The next thing is, "The Scripture must needs be fulfilled." Because the Bible is inspired, it just had to be fulfilled; as Christ said, "The Scripture cannot be broken." The inspired Bible is the infallible Bible.

Peter suggests the election of a successor to Judas. Why? Because he thought it was a good idea? No. Then why? Because the Bible says, "His office let another take." Ps. 109, 8. The Bible is inspired and is infallible and must needs be fulfilled; therefore, in obedience to God's Word, a successor to Judas must be chosen.

What kind of man is to be chosen? Will any good man do? No, not any good man. Then what kind of man? Peter gives the qualifications: "Of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

Peter is very positive. Is Peter so positive because Peter is the Pope? No. Then why is Peter so positive in laying down the qualifications of a successor to Judas? Peter is so positive because Christ had been so positive: "Ye also shall bear witness because ye have been with Me from the beginning." John 15, 27; Luke 24, 48; Acts 1, 8.

Peter is no Pope with papal pretensions of his own power to put another person into the place of Judas, as the Pope creates cardinals. Peter suggests the election in obedience to God's Word; but they, all the disciples, nominate two candidates; and they, all the disciples, pray and cast their lots, and the Lord elected Matthias; and he was numbered with the eleven apostles. Learn God's ways from God's Word; order your ways according to God's Word.

## SEVEN "DEACONS" CHOSEN.

*Acts 6, 1—7.*

In those days, when the number of the disciples was multipled, there arose a murmuring of the Greek-speaking members because their widows were neglected in the daily distribution of food, did not get as much as the Hebrew-speaking widows.

This is the first trouble in the Christian Church — about food!

It shows that even the twelve apostles could not satisfy all the members — the Greek-speaking members accused the Hebrew-speaking apostles of favoring the Hebrew-speaking widows at the expense of the Greek-speaking widows.

Did Peter as the Pope promptly put a stop to the unseemly squabble by personally appointing "deacons" to look after the money matters? He did not. "Then the Twelve called the multitude of the disciples and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word."

The saying pleased the whole multitude; and they [the whole multitude, not the apostles, not Peter] chose seven men and set them before the apostles, who prayed and laid their hands on them and thus installed them in office to help the apostles.

And the Word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

119 THE HOLY GHOST DESCENDS UPON THE DISCIPLES

Acts 2:3

## CHAPTER XXIX.

# PETER PREACHES ON PENTECOST.

*Acts 2.*

They gathered, the first Church, at Pentecost,
To wait the coming of the Holy Ghost.
No passers-by glanced up to where they met;
The quiet vigil caused no stir — and yet —
Could we but plead with such a faith as theirs,
What wonders might not follow our own prayers!

THE Lord bade the disciples not to depart from Jerusalem until baptized with the Holy Ghost, not many days hence.

Ten days after the Ascension, on the feast of Pentecost, they were all with one accord in one place. Suddenly there came a sound from heaven as of a rushing, mighty wind, and the sound filled all the house. And there appeared tongues like as of fire, which separated, and one sat on each of the disciples. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance, of the wonderful works of God.

Swiftly and straight each tongue of flame
Through cloud and breeze unwavering came
And darted to its place of rest,
On some meek brow of Jesus blest.
And still those lambent lightnings stream;
Where'er the Lord is, there are they;
In every heart that gives Him room
They light His altar every day,
Zeal to inflame and vice consume. — *Keble.*

A wonderful change came over the disciples. Before this they hid themselves for fear of the Jews; now they were as brave as lions. We, too, are dead until quickened by the Holy Spirit.

We are all but organs mute till a master touches the keys —
Verily, vessels of earth into which God poureth the wine;
Harps are we, silent harps, that have hung on the willow-trees,
Dumb till our heartstrings swell and break with a pulse divine.

Jews out of every nation under heaven heard them and were amazed, saying one to another, "What meaneth this?" Others, mocking, said, "These men are full of sweet wine."

OUTPOURING OF THE HOLY SPIRIT. P. P. RUBENS.

PETER'S PREACHING ON PENTECOST DAY. C. ANDREAE.

Then Peter, standing up with the Eleven, lifted up his voice, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken to my words; for these men are not drunken, as ye suppose, seeing it is but the third hour of the day [nine o'clock, the time of morning prayer]."

I.

But this is that which was spoken of by the prophet Joel, 2, 28. 29; also Isaiah, 44, 3; and Ezekiel, 11, 19; 36, 27.

II.

This thing, prophesied and now fulfilled, is the work of Jesus of Nazareth, whom ye have taken and by wicked hands have crucified and slain, whom God hath raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, He [Jesus] hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ.

That is preaching the Law; that is showing their sins to the sinners. The lightning struck.

When the people saw that they had committed the unspeakable sin of crucifying the Lord's Christ, their own Messiah and Savior, "they were pricked in their heart."

Let us confess with Horatio Bonar: —

I see the crowd in Pilate's hall,
I mark their wrathful mien,
Their shouts of "Crucify!" appal,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

I see the scourges tear His back,
I see the piercing crown,
And of that crowd who smite and mock
I feel that I am one.

Around yon cross the throng I see,
Mocking the Sufferer's groan;
Yet still my voice it seems to be,
As if I mocked alone.

They asked, "Men and brethren, what shall we do?" What, indeed?

III.

Then Peter preached the glorious Gospel, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto

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Acts 2:14

you and your children and to all that are afar off, even as many as the Lord, our God, shall call."

Wonderful words of God! There is forgiveness even for the sin of crucifying the Lord and Christ, the Savior.

The very spear that pierced His side
Drew forth the blood to save.

Christ came for the very end of dying for our sins. The blood of Jesus Christ, God's Son, cleanseth us from all sins. That is justification by faith. Repent, change your mind, and be baptized for the remission of sins. Holy Baptism is not an empty ceremony. It is a blessed means of grace.

## IV.

## THE EFFECT OF THE SERMON.

Then they that gladly received the Word were baptized; and the same day there were added about three thousand souls.

"Thou shalt catch men."

Pentecost was the Jewish "Feast of Harvest, the first-fruits of thy labors." This Pentecost was certainly the Feast of Harvest of the Gospel — three thousand souls, "the first-fruits of thy labors."

With the key of the Gospel, Peter opened the door of heaven for the Jews to enter.

At the Vatican Council in 1870 Bishop Strossmayer said: "If the apostle [Peter] had been the vicar of Christ on earth, for which we give him out, he must surely have known it; and if he knew it, why did he not even a single time act as Pope? He could have done so on Pentecost, when he delivered his first sermon, but he did not do so. Can you, venerable brethren, imagine such a Pope, had Peter been the Pope?"

## CHAPTER XXX.

# PETER MAKES FINE CONVERTS.

*Acts 2, 42—47; 4, 32—35.*

PETER'S powerful and profound Pentecostal preaching produced a peculiar people. The Holy Ghost came through the preaching of the resurrection and gave great grace to all, created Christians, a new type of men.

1. The believers continued steadfastly in the apostles' doctrine. They heard it, they believed it, they lived it, they remained steady in it.

2. The believers continued steadfastly in fellowship. What is that?

a. Fellowship is communion. "The bread which we break, is it not the communion," or fellowship, "of the body of Christ?" 1 Cor. 10, 16.

b. Fellowship is communication, or sharing. "To do good and to communicate," fellowship, "forget not; for with such sacrifices God is well pleased." Heb. 13, 16.

c. Fellowship is contribution. "It hath pleased them of Macedonia and Achaia to make a certain contribution," or fellowship, "for the poor saints which are at Jerusalem." Rom. 15, 26.

d. Fellowship is distribution. Paul writes of "your liberal distribution," or fellowship, "unto them and unto all men." 2 Cor. 9, 13.

e. Fellowship is participation, taking part, sharing, in the Gospel and in the sufferings of Christ. Phil. 1, 5; 3, 10.

Having such fellowship, all that believed were together, were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

There was no enforced communism, but warm-hearted charity and cool-headed system — "as every man had need."

3. The believers continued in prayers.

4. The believers were a happy lot, of course. They did eat their meat with gladness and singleness of heart, praising God.

5. The believers were popular — "having favor with all people."

6. The believers were successful — "The Lord added to the Church daily such as should be saved."

## CHAPTER XXXI.

# PETER HEALS A LAME MAN.

*Acts 3, 1—11.*

O strengthen me, that, while I stand
Firm on the Rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea. — *Havergal.*

PETER and John went up together into the Temple at the hour of prayer, being the ninth hour — three P. M.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the Temple which is called Beautiful to ask alms of them that entered into the Temple. This was the Gate of Nicanor, the eastern entrance. Josephus says it was a masterpiece of Corinthian bronze, "much surpassing those that were enriched with silver and gold."

Seeing Peter and John about to go into the Temple, the lame man asked an alms. And Peter, fastening his eyes upon him with John, said, "Look on us." And he gave heed unto them, expecting to receive something of them.

Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the right hand and lifted him up; and immediately his feet and ankle-bones received strength. And he leaping up, stood and walked and entered with them into the Temple, walking and leaping and praising God.

Turgenieff searched his pockets and said to the beggar, "I am sorry, brother, I have nothing for thee." "That is enough. You have given me more than money, for you have called me brother."

Pointing to heaps of money, Pope Innocent IV said, "You see that the Church is no longer in an age in which she can say, 'Silver and gold have I none.'" Thomas Aquinas, the Angelic Doctor, replied, "Truly, Holy Father, nor can she now say to the lame man, 'Rise up and walk.'"

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THE LAME MAN IS HEALED

Acts 3.7

PETER HEALING THE LAME MAN AT THE BEAUTIFUL GATE OF THE TEMPLE. RAFFAEL.

Gurney asks, "Who was it that said to prostrate Europe, 'Rise up and walk'? It was the son of a Saxon miner, singing Christmas-carols at fourteen that he might earn a few pence to supply the cravings of hunger, the companion of the poor till the fame of his deeds brought him to the company of princes. There were mighty princes in that day, one of them governing a large portion of Europe and swaying its destinies more absolutely than any single potentate of our own time. On one occasion the monk and the emperor met face to face, and who that reads the scene must not see that the man on the throne grew little by the side of the fearless, upright champion of truth?"

And all the people saw him walking and praising God: And they knew that it was he which sat for alms at the Beautiful Gate of the Temple; and they were filled with wonder and amazement at that which had happened unto him.

And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

How good to see a thankful person!

"Governor Hardin, I wish to thank you for this splendid college and to say that my daughters, who graduate to-day, owe you a debt of gratitude they can never repay." The white-haired old man broke down, and while tears filled his eyes, he faltered out, "Madam, you are the first person to express such a sentiment to me."

Margaret Cable Brewster prays in

THE CRIPPLE.

Dear God, since every shining door of life
  Was ever closed 'gainst my infirmity,
  I know one portal standeth wide for me
When I have passed the margin of earth's strife.

And this I pray, that, though I languished here,
  Tortured in flesh and mocked of mine own soul,
  That there, my spirit and my body whole,
I shall find work, and finding, hold it dear.

O give me, as life's recompense, to bring
  My new-found strength within Thy vineyard fair!
  I have so longed for work. God, let me bear
Its stress and strain, my offering to my King.

## CHAPTER XXXII.

# PETER PREACHES AGAIN.

*Acts 3, 12—26.*

HEN Peter saw the people wondering at the miracle, he said, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?

### I.

### PETER GLORIFIES CHRIST.

"The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up and denied Him in the presence of Pilate when he was determined to let Him go. But ye denied the Holy One and the Just and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And His name, through faith in His name, hath made this man strong whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

### II.

### PETER URGES REPENTANCE.

"And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A Prophet shall the Lord, your God, raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be

destroyed from among the people. Deut. 18, 15. 18. 19. Yea, and all the prophets, from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Gen. 12, 3; 18, 18; 22, 18. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

## CHAPTER XXXIII.

# PETER IN PRISON FOR PREACHING.

*Acts 4, 1—4.*

God spake and gave us the Word to keep;
Bade never fold the hands nor sleep
Mid a faithless world, at watch and ward,
Till Christ at the end relieve our guard.
By His servant Moses the watch was set;
Though near upon cock-crow, we keep it yet. — *Browning.*

S the apostle spake unto the people, the priests and the captain of the Temple and the Sadducees came upon them, being thoroughly worked up that they taught the people and preached through Jesus the resurrection from the dead, which the Sadducees denied.

And they laid hands on them and put them in hold unto the next day; for it was now eventide — illegal to hold court.

Howbeit, many of them which heard the Word believed; and the number of the men was about five thousand.

"I will go *with* Thee into prison," Peter promised, Luke 22, 33, and promptly broke his promise and fled. Now he could say, "I will go *for* Thee into prison."

## PETER IN THE COURT OF THE SANHEDRIN.

*Acts 4, 5—7.*

It came to pass on the morrow that their rulers, and elders, and scribes, and Annas, the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set the apostles in the midst, they asked, "By what power or by what name have ye done this?" Deut. 13, 14.

## PETER'S DEFENSE.

*Acts 4, 8—12.*

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known

unto you all and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the Head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Ps. 118.

Frederick William IV of Prussia wrote this last verse with golden letters on the cupola of his royal palace to preach it at all times to his people.

Christ is the Savior of *all,* but He is the *only* Savior of all.

## PETER BAFFLES THE COURT.

*Acts 4, 13. 14.*

When they saw the boldness of Peter and John and perceived that they were men of the common class, they marveled; and they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it.

When a man has been with Jesus, he becomes a bold man. Hans Joachim von Ziethen declined an invitation to the king's supper because he was going to the Lord's Supper. The next time he came to the king, Frederick the Great, a cad scoffed about the Lord's Supper, at which the courtiers laughed. Ziethen shook his gray head solemnly, stood up, saluted the king, and said firmly, "Your Majesty knows well that in war I have never feared any danger. But there is One above us who is greater than you and I, greater than all men; He is the Savior, who has died also for Your Majesty and has dearly bought all with His own blood. This Holy One I can never allow to be mocked; for on Him rest my faith, my comfort, and my hope in life and death. In the power of this faith your brave army has valiantly fought and conquered. If Your Majesty undermines this faith, you undermine at the same time the welfare of your state. I salute Your Majesty."

Frederick gave his right hand to Ziethen, placed the left on the veteran's shoulder, and said, "Happy Ziethen! How I wish I could also believe it! I have the greatest respect for you. It shall never happen again." Frederick then dismissed the courtiers and said to Ziethen, "Come into my study."

## THE COURT CONFERS.

*Acts 4, 15—18.*

The judges commanded the apostles to go aside out of the council and conferred among themselves. "What shall we do to these men? For that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name." Then they called the apostles and commanded them not to speak at all nor teach in the name of Jesus.

## PETER DEFIES THE COURT.

*Acts 4, 19. 20.*

But Peter and John replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

"That was the spirit in which the humble followers of Christ were to face generals and kings without the least tremor of fear. It is one of the miracles of the New Testament, the sort of miracle that was repeated centuries later when a poor German peasant stood before the glory of the State and of the Church and refused to recant the truth which God had shown to him, saying, '*Ich kann nicht anders* — I cannot do otherwise.'" So says the Episcopalian Slattery in *The Light Within.*

Bunyan was in Bedford jail twelve years for preaching; offered freedom on the promise not to preach, he promised, "If you let me out to-day, I shall preach again to-morrow." When the Empress Eudoxia ordered Chrysostom to stop his pungent reproofs of sin, the golden-mouthed preacher of Constantinople replied, "Tell the empress that Chrysostom fears nothing but sin." On the tomb of John Knox you read, "Here lies the man who never feared the face of clay."

## PETER IS DISCHARGED.

*Acts 4, 21. 22.*

When the judges had further threatened the apostles, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was above forty years old on whom this miracle of healing was showed.

Review this climax of the tense dramatic scene. In the Holy City, in a half-circle, sits the Sanhedrin, the Supreme Court of God's chosen people. Before that august tribunal stands a rough fisherman, the prisoner at the bar. He defends himself, but how? He speaks like a prosecuting attorney and boldly charges his judges with the crime of crucifying Jesus the Christ, God's own Messiah. And that Man whom they had crucified as a criminal, — now Peter presses home the deadly thrust, — Him God raised from the dead! And He is now alive and active. "By Him doth this man stand here before you whole."

And beholding the healed man, they could say nothing against it. They put their judicial heads together and conspired with bated breath and were at a complete loss what to do. Where in all the annals of the courts is there a like triumph of forensic oratory?

## PETER'S REPORT CAUSES JOY.

*Acts 4, 23—31.*

And being let go, they went to their own company and reported all that the chief priests and elders had said unto them.

And when they heard that, they lifted up their voice to God with one accord and said, "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord and against His Christ. Ps. 2. For, of a truth, against Thy holy Servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever Thy hand and Thy counsel determined before to be done. And now, Lord, behold their threatenings and grant unto Thy servants that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal, and that signs and wonders may be done by the name of Thy holy Servant Jesus."

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the Word of God with boldness.

Do you pray God that your pastor with all boldness may speak God's Word?

Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?
Christian, up and smite them,
Counting gain but loss,
In the strength that cometh
By the Holy Cross.

Christian, dost thou feel them
How they work within,
Striving, tempting, luring,
Goading into sin?
Christian, never tremble;
Never be downcast;
Gird thee for the battle,
Watch and pray and fast.

Well I know thy trouble,
O my servant true;
Thou art very weary,
I was weary, too;
But that toil shall make thee
Some day all My own,
And the end of sorrow
Shall be near My throne.

CHAPTER XXXIV.

# PETER MEETS TWO KINDS OF MEMBERS.

*Acts 4, 36—5, 11.*

I.

## BARNABAS.

JOSES, or Joseph, whom the apostles called Barnabas, Son of Consolation or Exhortation, was a Levite of Cyprus. Caesar Augustus was the great friend and patron of Herod the Great and leased to him the famous copper-mines of Cyprus, and naturally Jews flocked to that island. Barnabas was the brother of Mary, who had a house in Jerusalem, the mother of John Mark, who wrote the second gospel. Later Barnabas was a companion of Paul on the first missionary journey.

Barnabas sold a field and brought the money and laid it at the apostles' feet.

Barnabas is the first-named great giver in the Church. When a person turns Christian, his purse turns Christian, his heart and his hand work in unison; his tongue talks, and his money talks; where there is a will, there is a way; it is not how much you give, but how much you sacrifice — how much of the Savior's money the servant keeps back for himself.

Barnabas, the great giver, has been followed by many generous givers. In New York City stands the statue of William Earl Dodge, a princely giver to Christ. James Lenox will ever be remembered by the Lenox Library. In recent times and in our own circles Fred Pritzlaff built the fine library for our St. Louis Seminary.

II.

## 1. ANANIAS.

But a certain man named Ananias, — Hananiah, to whom Jehovah had been gracious, — with his wife Sapphira, — beautiful, a sapphire, — sold a piece of land, kept back part of the price, and brought a certain part, and laid it at the apostles' feet. And his wife knew about it.

But Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost and to keep back part of the price of the land?"

"THOU HAST NOT LIED UNTO MEN, BUT UNTO GOD."

What a contrast — the other givers were filled with the Holy Spirit, Ananias was filled with Satan!

"While it remained, was it not thine own? And after it was sold, was it not in thine power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

Ananias, hearing these words, fell down and gave up the ghost. And the young men arose, wound him up in a winding-sheet, and carried him out, and buried him.

## 2. SAPPHIRA.

It was about the space of three hours after, when his wife, not knowing what was done, came in. Peter answered unto her, "Tell me whether ye sold the land for so much?" and she said, "Yea, for so much."

Then Peter said unto her, "How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door and shall carry thee out."

Then fell she down straightway at his feet and yielded up the ghost; and the young men came in and found her dead and, carrying her forth, buried her by her husband.

This was an act of God. Likely Peter was as much surprised as the rest.

Ananias and Sapphira were not felled by sin coming on them by a surprise attack from ambush; they planned the sin, they "agreed together." They did not refuse to give, they did give. Some gave all, and this precious pair wanted the credit of giving all when they kept back a part. Ananias acted a lie, Sapphira acted and spoke a lie. They lied not to men, but they lied to the Holy Ghost. They were hypocrites, actors with a mask to hide their true face. Hypocrisy is the homage vice pays to virtue.

> We are not worst at once; the course of evil
> Begins so slowly, and from each slight source
> An infant's hand might stem the breach with clay;
> But let the stream grow wider, and philosophy,
> Age, and religion, too, may strive in vain
> To stem the headstrong current.

After this sudden and swift act of God on Ananias and Sapphira great fear came upon all the church and upon as many outside the church as heard these things. Does fear come upon us? Let a man examine him-

self. Do I belong to Roosevelt's Ananias Club? Do I give all I can when I say I give all I can? "Without" is "whosoever loveth and maketh a lie." Rev. 22, 15. Do I lie to the Lord? Do I rob God? Be not deceived, God is not mocked. Am I a hypocrite? The hypocrite's hope shall perish. A hypocrite shall not come before Him. Job 8, 13; 13, 16. Hypocrisy comes from hell and leads to hell. "The time is come that judgment must begin at the house of God." 1 Pet. 4, 17. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Ps. 90, 8. Do I ever pray for the grace of giving?

The dearest idol I have known,
  Whate'er that idol be,
Help me to tear it from Thy throne
  And worship only Thee.

## CHAPTER XXXV.

# PETER WORKS WONDERS.

*Acts 5, 12—16.*

THEY were all with one accord in Solomon's Porch. And of the rest durst no man join himself unto them (fearing the fate of Ananias?). But the people magnified the apostles and believers were the more added to the Lord, multitudes both of men and women.

The first case of church discipline, Ananias and Sapphira, had a wholesome effect: 1. It kept away the questionable elements; 2. it drew the sincere men in multitudes.

And by the hands of the apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might overshadow some of them.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits; and they were healed, every one.

Shall our shadow falling on others be a blessing? What is our unconscious influence? They say around Edinburgh that the great Dr. Simpson's influence was more healing than even his medicine. Walt Whitman was a nurse in the Civil War, and he tells of similar cases. A hardened reporter says a fog fell over Boston like a blight, but Phillips Brooks passed by, and all was bright.

Strickland Gillilan says: —

> My life shall touch a dozen lives before this day is done,
> Leave countless marks for good or ill ere sets this evening's sun.
> Shall fair or foul its imprint prove on those my life shall hail?
> Shall benison my impress be, or shall a blight prevail?
> . . . . . .
> So this the wish I always wish, the prayer I ever pray:
> Let my life help the other lives it passes by the way.

THE SICK SEEKING PETER'S SHADOW. C. SCHOENHERR.

CHAPTER XXXVI.

# PETER'S SECOND IMPRISONMENT.

*Acts 5, 17. 18.*

THE growing power of Peter filled the high priest and all his sect of the Sadducees with jealousy, and they laid their hands on the apostles and put them in the common prison.

I.

## PETER FREED FROM PRISON.

*Acts 5, 19. 20.*

But the angel of the Lord by night opened the prison-doors and brought them forth and said, "Go, stand and speak in the Temple to the people all the words of this life."

II.

## PETER PREACHES IN THE TEMPLE.

*Acts 5, 21.*

When they had heard the word of the angel, they entered into the Temple early in the morning and taught.

III.

## THE SUPREME COURT IS CALLED.

*Acts 5, 21—25.*

The high priest came, and they that were with him, and called the Council together and all the senate of the children of Israel and sent to the prison to have the apostles brought. When the officers came, and found them not in the prison, they returned and told, saying, "The prison, truly, found we shut with all safety and the keepers standing without, before the doors; but when we had opened, we found no man within."

Now, when the high priest and the captain of the Temple and the chief priests heard these things, they wondered whereunto this would grow.

Then came one and told them, "Behold, the men whom ye put in prison are standing in the Temple and teaching the people."

We smile as we imagine the look on the faces of the dignified judges.

## IV.

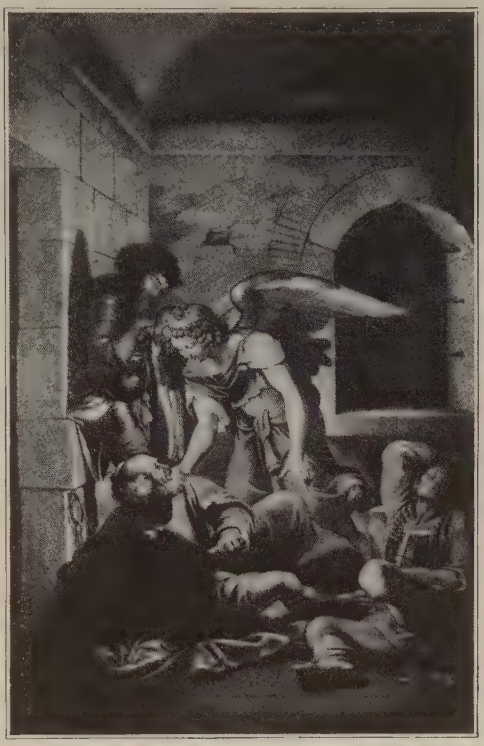
## PETER IN COURT.

*Acts 5, 26—28.*

Then went the captain with the officers and brought them without violence; for they feared the people, lest they should have been stoned.

When they had set them before the Council, the high priest asked them, "Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine and intend to bring this man's blood upon us."

This remarkable testimony to the effect of the Gospel, remember, came from the high priest. The Jews had gaily cried, "His blood be upon us and our children!" Now the high priest, not airily, but worriedly, charged the Christians with bringing "this man's blood" upon Jerusalem. "This man" — they would not name the name of Jesus.



PETER FREED FROM PRISON.

## V.

## PETER'S DEFENSE.

*Acts 5, 29—32.*

Then Peter and the other apostles answered, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Peter the denier is become Peter the defier.

Nerved in his arm with angel power,
He quails not in his trial hour;
In face of threat and scourge and cell
Christ's herald stands invincible.

Peter's word winged its way throughout the world and down all the ages, and it has been nobly repeated by millions of men. Luther spoke it in effect at Worms when he refused to deny the truth at the behest of Pope and Kaiser. When Calvin refused the Holy Communion to wicked Genevans and was haled before the court, he replied, "We must obey God rather than men." Louis XIV of France promised promotion to an officer on becoming a Romanist; but the gallant young Protestant protested, "We must obey God rather than men." That is the kind of men we need in Church and in politics.

Sophocles has Antigone say to King Creon, who had forbidden her brother's burial: —

> Nor did I deem thy edicts strong enough
> That thou, a mortal man, shouldst overpass
> Th' unwritten laws of God, that know no change.

Socrates told his judges, "I will obey God rather than you; and if you would spare my life on condition I would stop teaching, I would rather die a thousand times than accept your offer."

We pray with John G. Holland: —

> God give us men! A time like this demands
> Clean minds, pure hearts, true faith, and ready hands,
> Men who possess opinions and a will;
> Men whom desire for office does not kill;
> Men whom the spoils of office cannot buy;
> Men who have honor; men who will not lie;
> Tall men; sun-crowned men; men who will live above the fog
> In public duty and in private thinking;
> Men who can stand before a demagog
> And denounce his treacherous flatteries, and without winking.
> For a while base tricksters with their worn-out creeds,
> Their large professions, and their little deeds
> Wrangle in selfish strife. Lo! Freedom weeps,
> Wrong rules the land, and waiting Justice weeps.

## VI.

## PETER'S LIFE IN DANGER.

*Acts 5, 33—40.*

When the Council heard that, they were cut to the heart and took counsel to slay them. Then stood there up one in the Council, a Pharisee, named Gamaliel, a doctor of the Law, had in reputation among all the people, even Titus, and the teacher of St. Paul, and He commanded to put the apostles forth a little space and said, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these

days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught. After this man rose up Judas of Galilee in the days of the taxing and drew away much people after him. He also perished, and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

And to him they agreed.

## VII.

## PETER BEATEN AND FREED.

*Acts 5, 40.*

When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus and let them go.

They agreed with Gamaliel, yet they beat the apostles — queer agreement! How were they beaten? They were stripped to the waist, tied by the hands to a stone, on which stood a servant of the synagog with a whip. The whip had one strap of calf-skin with four lashes, another of ass's skin with two lashes; so every stroke made six stripes. Bending before this officer, the apostles received thirteen blows on the breast, thirteen on the right shoulder, and thirteen on the left. "Strike," cried one judge at each stroke; another counted the strokes, so as to keep within the forty of Deut. 25, 3. All the while the presiding judge read Scripture. Thirty-nine times six make 234 stripes.

## VIII.

## PETER REJOICES.

*Acts 5, 41. 42.*

The apostles departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for Jesus' name. And daily in the Temple and in every house they ceased not to teach and preach Jesus Christ.

A new type of men in the world — rejoicing in suffering shame for His name! Preaching in face of certain disgrace and death! Paul and Silas could sing songs in the night in the prison at Philippi.

They climbed the steep ascent to heaven
Mid peril, toil, and pain;
O God, to us may grace be given
To follow in their train!

And let us pray: —

Go, then, earthly fame and treasure!
Come, disaster, scorn, and pain!
In Thy service, pain is pleasure;
With Thy favor, loss is gain.
I have called Thee Abba, Father,
I have stayed my heart on Thee;
Storms may howl, and clouds may gather,
All must work for good to me.

## THE CHRISTLIKE MAN.

If you can wear a sunny smile
When you are wronged by plotting knave
And treat him kindly all the while
And help him to be good and brave;

If you can have him dine with you
And yet not mention his offense,
But be to him a brother true,
Without a thought of recompense;

If you can see the best you've done
All misconstrued by jealousy,
Just at the time you should have won
Esteem for truth and honesty;

If you can look with love-lit eyes
Upon such flagrant guilt and shame
And pray for him whose life belies
All claims to justice, goodness, fame;

If you can take a minor part
In life's great drama just begun,
Give up the rose, while in your heart
Is left the thorn which hurts, my son;

If patient you can be and kind
And neither murmur nor complain
When malice has your name maligned
And hate looks on with proud disdain;

If you can be submissive, meek,
And let your rival take your place
And shield him, too, should he be weak,
And fall perchance in some disgrace;

If you can take him by the hand
And help him to his feet again
And save him from that public brand
"Disgraced and down and out," — why, then,
You'd be a man indeed, my son,
A Christlike man. — *Waldo Stillson Verrill.*

## CHAPTER XXXVII.

# PETER DENOUNCES SIMONY.

*Acts 8.*

### I.

### PHILIP.

Seize the banner, spread its fold!
Seize it with no faltering hold!
What if to the trumpet's sound
Voices few come answering round,
Scarce a votary swell the burst
When the anthem peals at first?
God hath sown, and He will reap;
Growth is slow when roots are deep. — *Keble.*

OU shall bear witness unto Me at Jerusalem, through all Judea, and in Samaria," Christ had said; yet the disciples stayed at Jerusalem. It took Saul's fierce persecution to drive them abroad. "Satan made missionaries where he tried to make martyrs."

Philip, one of the seven "deacons," leaves on the Roman road over Mount Scopus, where Titus will camp in 70; two and a half miles to the right is Anathoth, the home of the prophet Jeremiah. Three miles from Jerusalem is Gibeah, where King Saul lived. Towards the left is the strong fort of Mizpeh, where Samuel judged the people for twenty years. From its height of three thousand feet, pilgrims get their first sight of Jerusalem, hence called the Mount of Joy. But Richard Lionheart will refuse to look on the city he cannot take for the dissensions among his allies. A little way on is Ramah, the home of Hannah, where Samuel judged Israel. Away to the right lies Michmash, where the gallant Jonathan fought the Philistines and then ate honey. Five miles out Philip passes Beeroth, entered by Joshua. Farther up on the right is stony Bethel, where dreaming Jacob saw the ladder, where the Ark of the Covenant rested, where Samuel held court, where Elisha taught, where Jeroboam set up a golden calf, where Amos taught. Four miles on is Gophuah, which will be taken by Vespasian

in 69. Nine miles more is Shiloh, where the young men of Benjamin rushed out of the vineyards and kidnaped every man his wife from the daughters of Shiloh that danced in dances. Here the Ark of the Covenant rested for many years, and here Hannah brought her little Samuel to the weak priest Eli from her home in Ramah, only fifteen miles away. Sixteen miles more, to the left, Mount Gerizim, the mountain of blessings, where Joshua read the Law to the Israelites. Here Vespasian will massacre 11,600 Samaritans. A remaining handful still celebrate the Passover according to their ancient ritual. Here is Jacob's Well, where Jesus only a few years ago had His wonderful talk with the woman of Sychar, or Shechem, between Gerizim, and Mount Ebal, the mountain of cursings. Now they call the town Nablous, from Neapolis, New Town, because it was rebuilt by Titus. Professor Sellin, of Berlin, is directing the excavating. After six miles, Philip reaches Samaria, the capital on the hill. Here King Omri, in 875 B. C., built a palace, and Ahab and Jezebel built a temple to Baal and a palace of ivory, of marble, and Jeroboam built a palace, and Herod the Great built theaters, galleries of art, and a temple to Caesar Augustus, in whose honor he named the city Sebaste. The spades of Harvard University excavators have made it possible to walk through these palaces to-day. They showed the tombs of Elisha and John the Baptist, and the Crusaders will build a church over them for their bishop, and the ruins may be seen to-day.

Philip, one of the seven "deacons," went down to the city of Samaria and preached Christ unto them. That sounds very simple, but it took heroic faith to go there; for Samaria was one of the most hopeless places in all the world. The people were half-breeds in race and religion, despised by the Jews and bitterly hating the Jews. And yet the people with one accord gave heed to those things which Philip spake, hearing, and seeing the miracles which he did. And there was great joy in that city.

E. Stuart Best tells us: —

There was joy, great joy, in that city,
A joy unheard of before,
A joy without sadness or pity,
A joy with all joy in its store.

Full many years of grief and tears
That city in the past had known;
But now there comes a sweet relief —
Her sorrows and her griefs have flown.

For Philip, a fugitive preacher,
To this city, Samaria, came down,
He tells them of Christ, the great Teacher,
The crucified King of renown.

From his lips they list to the story,
From sin salvation is found,
The cross is the symbol of glory,
And blessing for all doth abound.

## II.

## SIMON THE SORCERER.

The world wants to be humbugged, so let it be humbugged. Pompey, Crassus, and Caesar consulted fortune-tellers; before declaring himself emperor, Augustus got advice from Theogenes, and Tiberius kept fortune-tellers at his court.

Simon, a sorcerer, bewitched the people of Samaria, giving out that himself was some great one. The people fell for this humbugger and gladly gave him more than he claimed; from the least to the greatest they all said, "This man is the great power of God!"

It certainly looked like a hopeless case, but Philip came, preached, and conquered. The people believed, and there was great joy in that city. There always is. Lady Margaret Hastings said "since she had known and believed the Lord Jesus Christ for life and salvation, she had been as happy as an angel." That remark led her sister-in-law, the Lady Huntingdon, to seek the same joy in the Lord. She found it, and she became a great blessing to God's people.

When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs which were done.

The wonderful work of God's Gospel — the power of God unto salvation to every one that believeth. In view of Samaria never say a man or a city is hopeless. John Newton was a drunken sailor and slaver, but he was converted; he became a preacher, and we love to sing his hymns. And he said, "If God could save John Newton, He can save anybody." And we sing, "Chief of sinners though I be, Jesus shed His blood for me." Wilberforce was the joy of the Doncaster races, at twenty a member of Parliament and a skeptic. He was led to Christ by John Newton, and he became a tower of strength for good.

Philip was perhaps the first foreign missionary, and he was successful even in Samaria. At the beginning of the nineteenth century the British East India Company said: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that

was ever proposed by a lunatic enthusiast." At the end of the nineteenth century the English Lieutenant Governor of Bengal said: "In my judgment, Christian missionaries have done more lasting good to the people of India than all other agencies combined."

Do you support foreign missions?

III.

## PETER AND JOHN HOLD A VISITATION.

Now, when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John.

The news seemed to be too good to be true, and the apostles held the first church visitation. Peter was sent by the others; Peter was no Pope to send others.

In the Vatican Council of 1870 Bishop Strossmayer boldly opposed the Pope's infallibility and very pertinently asked, "If Peter had been elected Pope, would his colleagues have been permitted to send him and John to Samaria?"

When they were come down, they prayed for them that they might receive the Holy Ghost. For as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus.

Then laid they their hands on them, and they received the Holy Ghost.

IV.

## PETER DENOUNCES SIMONY.

When Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost."

But Peter said unto him, "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness and pray God if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity."

Then answered Simon, "Pray ye to the Lord for me that none of these things which ye have spoken come upon me."

When they had testified and preached the Word of the Lord, they returned to Jerusalem and preached the Gospel in many villages of the Samaritans.

The Pope is not the successor of Peter, but he is the successor of Simon, the Samaritan sorcerer, the scheming simonist, who would make merchandise of the grace of God. The scandal of simony smelled to heaven in the days before Luther. Spiritual offices were bought outright. Archbishops and bishops had to pay the Pope one year's salary to have their elections confirmed, and in addition had to pay huge sums for the pall, a neckband of white lamb's wool. Thus huge sums from all Europe flowed to Rome, and the nations were groaning under the Pope's bottomless greed. Indulgences, forgiveness of sins, were sold for cold cash, and this at last brought Luther to protest and thus begin the glorious reformation of the Church of Christ. The greatest Catholic poet, Dante, places at the bottom of his Inferno the simonist Pope Nicholas III and his successors, Boniface VIII and Clement V, and says to him, "Stay thou *here,* for thou art justly punished."

That Simon is still alive in the Church of God. A man does not go to Holy Communion, but pays a little money and thinks that is all that is needed to keep himself in good standing in the Church. He thinks "the gift of God can be purchased with money."

Are you a Simon and guilty of simony?

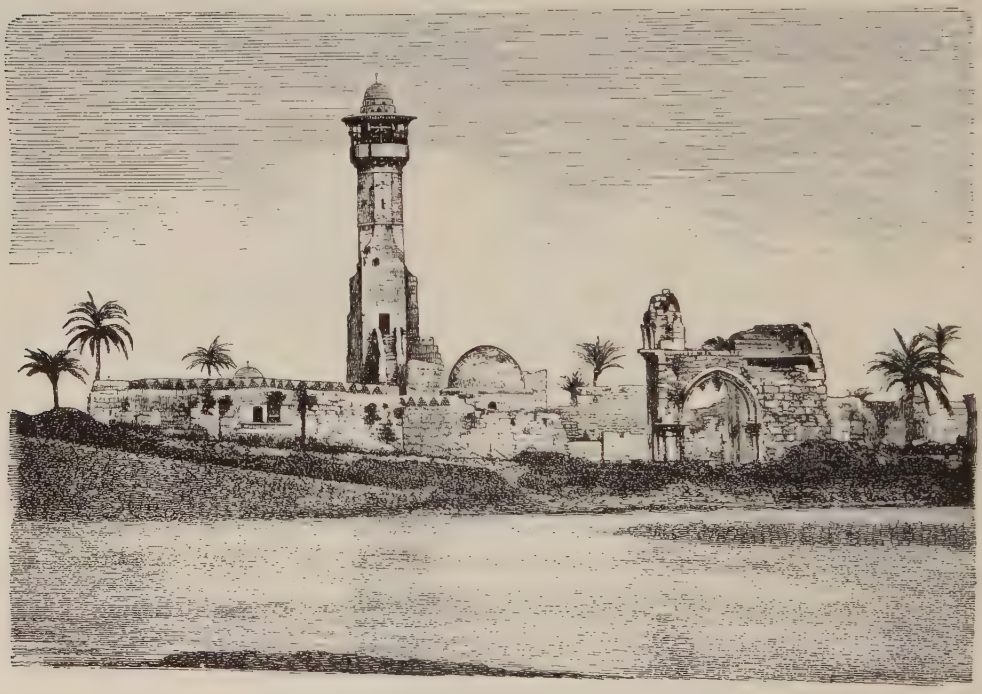
## CHAPTER XXXVIII.

# PETER HEALS AENEAS.

*Acts 9, 32—35.*

AS Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. There he found a certain man named Aeneas, which had kept his bed eight years and was sick of the palsy. Peter said to him, "Aeneas, Jesus Christ maketh thee whole; arise and make thy bed" — just as Peter's Master had said, "Arise and take thy bed." Matt. 9, 6. And Aeneas arose immediately. And all that dwelt at Lydda saw him and turned to the Lord — the true Rose of Sharon.

Lydda is the ancient Lud in the Saron, which means Plain, the garden of Palestine. 1 Chron. 8, 12. When Jerusalem was rebuilt and renamed Aelia Capitolina, in 136, by Hadrian, Lydda was named Diospolis, the city



RUINS OF ST. GEORGE'S CHURCH IN LYDDA.

of Jupiter. Here fourteen bishops tried Pelagius for heresy. The Mohammedans will have it that here is to be the conflict between Christ and Antichrist. Here Justinian built a church to St. Peter; in 1191 Richard the Lion-hearted restored it and rededicated it to St. George of Cappadocia, the Dragon-killer, the patron saint of England. The picturesque ruins are still to be seen.

"Jesus went about doing good and healing," Peter said, Acts 10, 38. And Jesus still went about doing good and healing — in this case through Peter, who said truly, "Aeneas, Jesus Christ maketh thee whole." Paul says the philanthropy of the great God, our Savior, appeared and saved us. Titus 2, 13; 3, 4. 5. The heathen said that of their Aesculapius; but where he failed, Christ succeeded in healing all our diseases. Ps. 103, 3. 4. He is the great Physician, who through His Christians builds all kinds of institutions and nurses the patients and labors in laboratories to find remedies for the ills that flesh is heir to. When you have an accident, the ambulance calls for you, the Emergency gives you first aid, the hospital gives you the best of physicians and surgeons and nurses, often for a long time; if you are disabled, you are cared for in a home of some kind, and when you are

CRUSADERS' TOWER IN RAMLEH, NEAR LYDDA.

ready, you are buried. And all this does not cost you one cent. Who does all this Good Samaritan work for you? Jesus Christ does all this through the Christian civilization He has produced. If you do not believe it, go to any heathen country, and you will find no institutions of mercy.

Falk, Francke, Wichern, von Bodelschwingh, George Mueller, Oberlin, Passavant, Lankenau, and all the rest of them — it was Christ in them that built the institutions of mercy.

"Christ went about doing good and healing" through Dr. Doederlein, who gave up a paying practise in Chicago to go to India to practise medicine and mission among the heathen till he had to come home to die. And he left some money to carry on after his death.

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DORCAS IS RAISED

Acts 9:40

## CHAPTER XXXIX.

# PETER RAISES DORCAS.

*Acts 9, 36—43.*

LINY says Joppa, now Jaffa, was named for Japheth, Noah's youngest son, who built the city before the Flood. Strabo says on one of the reefs of black rock Andromeda, the daughter of Cepheus, was chained and saved from a devouring sea monster just in the nick of time by the gallant Perseus. Through these reefs Solomon's men floated the rafts of cedars of Lebanon for the Temple at Jerusalem, and from this harbor Jonah sailed on his famous journey to Tarshish.

In this ancient city there was a disciple named Tabitha, in Hebrew, Dorcas, in Greek, both meaning gazelle, a model of grace, to which poets compared the beauty of women. This woman was full of good works and almsdeeds which she was in the habit of doing.

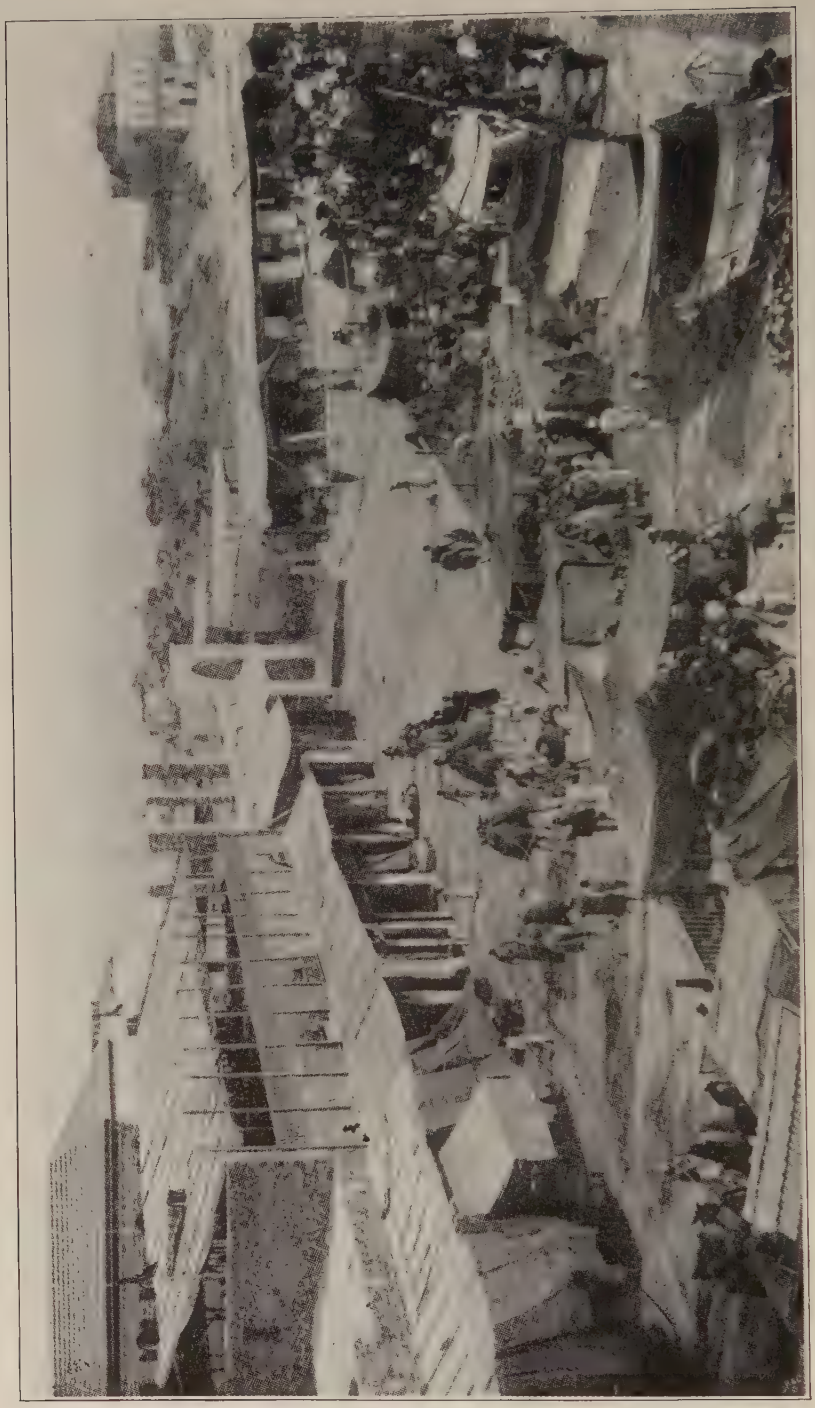
It came to pass in those days that she was sick and died; and when they had washed her, they laid her in an upper chamber.

As Lydda was nigh to Joppa and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them.

Peter arose and went with them. When he was come, they brought him to the upper chamber, and all the widows stood by him, weeping and showing the undergarments and mantels which they had on, which Dorcas made while she was with them.

Peter put them all forth and kneeled down and prayed; and turning to the body, said, "Tabitha, arise" — just as Peter's Master had said, "Talitha, arise." Mark 5, 41. And she opened her eyes; and when she saw Peter, she sat up. He gave her his hand and lifted her up; and when he had called the saints and widows, he presented her alive.

And it was known throughout all Joppa; and many believed in the Lord. And Peter tarried many days in Joppa with one Simon, a tanner.



MARKET-PLACE IN PRESENT-DAY JAFFA (JOPPA).

ALMS-DEEDS OF DORCAS, OR TABITHA. W. C. T. DOBSON.

WIDOWS WEEPING OVER THE DEATH OF DORCAS, OR TABITHA.

PETER RESTORES DORCAS, OR TABITHA, TO LIFE.

C. SCHOENHERR.

George Macdonald says: —

If I might guess, then guess I would:
Amid the gathered folk
This gentle Dorcas one day stood
And heard what Jesus spoke.

She saw the woven seamless coat —
Half envious for His sake:
"O happy hands," she said, "that wrought
That honored thing to make!"

Her eyes with longing tears grew dim,
She never can come nigh
To work one service poor for Him
For whom she glad would die.

But hark! He speaks a mighty word;
She hearkens now indeed:
"When did we see Thee naked, Lord,
And clothed Thee in Thy need?"

The King shall answer: "Inasmuch
As to My brothers ye
Did it, e'en to the least of such,
Ye did it unto Me."

Home, home she went and plied the loom
And Jesus' poor arrayed.
She died — they wept about the room
And showed the coats she made.

On May 25 the Christians of Joppa still celebrate Dorcas with songs and hymns among their famous orange-groves. On November 16, 1917, Allenby will take the ancient city.

Dorcas did not "leave the world" and become a nun to do good; she stayed in the world and did good in the world; she did what she could do right where she was.

We need not bid for cloistered cell
Our neighbors and the world farewell;
The trivial round, the common task,
Will give us all we ought to ask —
Room to deny ourselves, a road
To bring us daily nearer God.

Luther and his Kate personally nursed the sick during the plague at Wittenberg. The Electress Louise Henrietta of Brandenburg personally helped the poor of Berlin. Queen Maud, the wife of Henry I, personally washed the sores of the poor and gave them cordials. Like these, many myriads more.

We say with Charles Wesley: —

Not in the tombs we pine to dwell,
Not in the dark monastic cell,
By vows and grates confined;
Freely to all ourselves we give,
Constrained by Jesus' love to live
The servants of mankind.

Yes,

The healing of the world
Is in its nameless saints. Each separate star
Seems nothing; but a myriad scattered stars
Break up the night and make it beautiful.

Of these Bickersteth says: —

These, though their names appear not on the scroll
Of martyrologists, laid down their life —
Not less a martyrdom in Jesus' eyes —
For His dear brethren's sake, watching the couch
Of loathsome sickness or of slow decay
Or visiting the captive in his cell
Or struggling with a burden not their own
Until their weary life-strings wore away —
These, too, are martyrs, brother.

People needed not to build a monument to Dorcas in the graveyard; Dorcas built her own monument, one that will endure throughout all eternity. Millions of devoted women belong to the Dorcas Society.

And Dorcas in her daughters lives,
Industrious and kind;
For help her good example gives
To willing hand and mind.

Here, after many a year, a grateful heart would lovingly lay some forget-you-nots upon the graves of those good souls that washed and mended, cooked and baked, for the thousands of students at our colleges and seminaries preparing for church-work.

A number of Chinese diplomats were shown the sights of Chicago. What impressed them most? No, you're wrong; not the Stock-yards and sky-scrapers, but things like the State's care of the insane and "the lady in Chicago." "The lady in Chicago" founded and conducts Hull House on South Halstead Street, lectures, writes books, and is superintendent of streets and alleys in her ward — Jane Addams.

Are you making "coats and garments" for the orphans and the boys preparing for the ministry? After you are dead, these coats will look better than the prizes others won at card parties. The only clothes you'll take

to heaven are the clothes you made for others. "Their works do follow them." Rev. 14, 13.

Socrates prayed, "Grant me to be beautiful in the inner man."

John D. Rockefeller said on December 19, 1926: "I am not half as ugly inside as I am outside." Yes, you may be withered, weazened, shriveled on the outside, but "the King's daughter is all glorious within." "Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God adorned themselves." So shall the King greatly desire thy beauty. Ps. 45, 11. 13; 41, 1. 2; 1 Pet. 3, 3—5.

Would you be handsome? "Handsome is as handsome does." Would you like to be really beautiful? Work in the Church, "Ye Olde Beautie Shoppe."

Beautiful *faces* are those that wear —
It matters not whether dark or fair —
Whole-souled honesty printed there.

Beautiful *eyes* are those that show
Like crystal panes where hearth-fires glow
Beautiful thoughts that burn below.

Beautiful *lips* are those whose words
Leap from the heart like songs of birds,
Yet whose utterance wisdom girds.

Beautiful *hands* are those that do
Work that is earnest, brave, and true,
Moment by moment, the long day through.

Beautiful *feet* are they that go
On kindly ministry to and fro
Down lowliest ways, if God wills so.

Beautiful *shoulders* are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful *lives* are those that bless —
Silent rivers of helpfulness
Whose hidden fountains few may guess.

Beautiful *twilight* at set of sun;
Beautiful *goal,* with race well run;
Beautiful *rest,* with work well done;
Beautiful *graves* where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands — oh, beautiful *sleep!*

## CHAPTER XL.

# PETER CONVERTS CAPTAIN CORNELIUS.

*Acts 10—11, 18.*

While ye sit idle, do you think
The Lord's great work sits idle, too?
That light dare not o'erleap the brink
Of morn because 'tis dark with you?
Though yet your valleys skulk in night,
In God's ripe fields the day is cried,
And reapers with their sickles bright
Troop singing down the mountainside. — *Lowell.*

### I.

### CORNELIUS HAS A VISION.

TRATO'S TOWER was a fishing village, taken by Pompey and given by Augustus to Herod the Great. This great builder made of it a great city. His port was finer than that of the Piraeus and was called Sebastos in honor of Augustus. He built a great palace, theater, amphitheater, and, surmounting all, a temple of Augustus, with statues of Augustus and Roma. After twenty years of building he dedicated the magnificent city in B. C. 10 and called it Caesarea in honor of Augustus. It became the official residence of the Roman governors, Pontius Pilate, Felix, Festus, and others. In a few years, Paul will be a prisoner there for two years. Philip, one of the Seven, the Evangelist, will live here. Acts 21. In 66 a riot between the Jews and the pagans will start the Jewish War, and Vespasian will make it a Roman colony. It was already known as the Head of Judea, and Severus will make it the Metropolis, and its bishop will outrank him of Jerusalem.

In 215 Ambrose of Antioch will come here, and Origen, who will start a library, enlarged by Pamphilus. Eusebius, the bishop, will become the Father of Church History. In the sixth century will be born Procopius, the eminent historian and secretary of the great General Belisarius. The Crusaders will take the city, and in 1296 Sultan Bibar will destroy it, and destroyed it remains to this day.

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PETER PRAYS ON THE HOUSE-TOP

Acts 10:19

During the World War it will be for seventeen days a hell of shot and shell, and on December 11, 1917, Allenby will walk through the Jaffa Gate into Jerusalem, and the rule of the Turk will end.

There was a certain man in Caesarea called Cornelius, a centurion of the Italian cohort, devout, and one that feared God with all his house, which gave much alms to the people and prayed to God always.

Cornelius was a Roman citizen and possibly related to the illustrious

HOUSE OF SIMON THE TANNER IN JOPPA.

Gens Cornelia of the Scipios and Sulla and the mother of the Gracchi. An inscription tells of a cohort of Italian volunteers in Syria.

Cornelius saw in a vision plainly, about the ninth hour of the day, 3 P. M., an angel of God coming in to him and saying unto him, "Cornelius."

Looking on him, Cornelius was afraid and said, "What is it, Lord?"

He said, "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do."

When the angel was departed, Cornelius called two of his household servants and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

A proud Roman sending for a despised Jew lodging with a most despised tanner! Do you do what Christ wants you to do?

Cornelius was certainly a noble type of the Roman soldier. Thank God, you do not have to be a cursing, gambling, drunken libertine to be a good soldier. "In an army, when a soldier is religious, his religion must be thorough."

Colonel Dodge of the United States Army says Gustavus Adolphus, the Swedish Lutheran hero, ranked with the world's greatest generals, and considering his fine Christian character, he was the greatest of them all. Generals O. O. Howard and Robert E. Lee were good Christians and good soldiers in our Civil War; Chinese Gordon was a good Christian and a good British soldier; Rear Admiral Philip was a good Christian and a good soldier in our Spanish War; Hindenburg is a good Christian and the hero of the World War; and so others, too many to name.

A young lieutenant wrote about his prospects: "Let me ask what it is you mean by prejudices against me. Tell me plainly. I am not aware of any. Old —— and others used to tell me that it was believed at the Horse-guards and in other quarters that I professed to fear God as well as to honor the Queen; and that Lord Hill and others had made up their minds that a man could not be at once a saint and a soldier. Now, I dare say such great authorities must be right, notwithstanding the example of Colonel Gardiner, and Cromwell, and Gustavus Adolphus; but if so, all I can say is, that their bit of red ribbon was very ill bestowed upon me; for I humbly trust that in that great matter I should not change my opinions and practises though it rained garters and coronets as the reward of apostasy." This young hero became the victor of Lucknow and the savior of the British empire — Henry Havelock.

And that isn't all. Havelock prayed with his soldiers, and they were called "Havelock's saints." And Sir Robert Sale wished all the soldiers were Havelock's saints; "for I never see a saint in the guard-room or his name in the defaulters' book." Yes, and more. Attacked by night in Burma, some of the troops were drunk and unfit to fight. The general commanded, "Get the saints; you can depend on them; they are always sober."

PETER HAS A VISION. T. KOENIG.

## II.

## PETER HAS A VISION.

Yea, he who at the sixth hour sought
The lone housetop to pray
There gained a sight beyond his thought —
The dawn of Gentile day.
Then reckon not when perils lour
The time of prayer misspent;
Nor meanest chance, nor place, nor hour
Without its heavenward bent. — *John Henry Newman.*

On the morrow, as the men of Cornelius went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour, or noon. He became very hungry and would have eaten; but while they made ready, he fell into a trance and saw heaven opened and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air — not *kosher*. Lev. 11. And there came a voice to him "Rise, Peter, kill, and eat." But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean" — not *kosher*.

There he is again, disputing with the Lord; the old Peter all over. "Pitch nature out with a fork, yet it will return." Here is where the Pope is the successor of Peter — when the Lord says, "Do," the Pope says, "Not so, Lord." Luther says, "I would rather obey than work miracles."

The voice spake unto him again the second time, "What God hath cleansed, that call not thou common." This was done thrice; and the vessel was received up again into heaven.

God repealed the *kosher* law. Col. 2, 16.

While Peter wondered what this vision should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there.

## III.

## PETER RECEIVES HIS GUESTS.

While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek thee. Arise therefore and get thee down and go with them, doubting nothing, for I have sent them."

Then Peter went down to the men which were sent unto him from

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PETER IS WELCOMED BY CORNELIUS

Acts 10:25

Cornelius and said, "Behold, I am he whom ye seek; what is the cause wherefore ye are come?"

"Cornelius, the centurion, a just man and one that feareth God and of good report among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house and to hear words of thee."

Then called Peter them in and lodged them.

## IV.

## PETER GOES TO CAESAREA.

On the morrow Peter went away with them and certain brethren from Joppa with him; and the morrow after they entered into Caesarea. Cornelius waited for them and had called together his kinsmen and near friends.

Susan Coolidge says: —

Had he sat still upon the roof,
  Wooing the vision long,
The Gentile world had missed the truth
  And heaven one "sweet new song."
Souls might have perished in blind pain,
And the Lord Christ have died in vain
For them. He knew not what it meant,
But Peter rose, and Peter went.

O souls that sit in upper air,
  Longing for heavenly sight,
Glimpses of truth all fleeting fair,
  Set in unearthly light,
Is there no knocking heard below
For which you should arise and go,
Leaving this vision and again
Bearing its message unto men?

Sordid the world were vision not,
  But fruitless were your stay;
So, having seen the sight and got
  The message, haste away.
Though pure and bright the higher air
And hot the street and dull the stair,
Still get thee down, for who shall know
But 'tis the Lord who knocks below?

As Peter was coming in, Cornelius met him and fell down at his feet and worshiped him. But Peter took him up, saying, "Stand up; I myself also am a man."

"Peter's successor" is not a shining success in succeeding Peter in humility. Thiele saw the following: A dragoon rode up, followed by

ANCIENT CAESAREA.
Breakwater with turrets topped with statues, the Sebasteum (circular temple), to the right of it the Praetorium, the former royal palace, where Paul was imprisoned, and the amphitheater.

a guard of mounted nobles. Then came six horses drawing a wagon with the Pope and five servants. The rear was made up by another guard of mounted nobles. The people fell upon their knees, and the Pope blessed the kneelers, right and left, with the sign of the cross. (Rome, p. 61, in Ziethe.)

V.

## PETER EXPLAINS HIS PRESENCE.

Peter said to them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me."

VI.

## PETER GETS THE CAPTAIN'S EXPLANATION.

Cornelius explained how he came to send for Peter and said, "Now, therefore, are we all here present before God to hear all things that are commanded thee of God."

From a Roman captain's lips the most beautiful description of a Christian congregation: —

1. We are all here — no one missing.
2. We are present before God — with reverence and devotion.
3. We are here to hear — to learn.
4. We are here to hear all things — whether we like or dislike them.
5. We are here to hear all things that are commanded thee of God — to receive thee as God's messenger and obey God's message.

VII.

## PETER'S SERMON.

THE FIRST TO GENTILES.

Then Peter said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is Lord of all), that Word ye know, which was published throughout all Judea and began from Galilee, after the Baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing

good and healing all that were oppressed of the devil, for God was with Him. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness that through His name whosoever believeth in Him shall receive remission of sins."

VIII.

## THE EFFECT OF THE SERMON.

Peter was interrupted. While he yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God.

This is the Pentecost of the Gentiles. The Holy Ghost fell on them as they heard the Word. Faith cometh by hearing and hearing by the Word of God. The Word of God is the means of grace by which we get grace. The Gospel of Christ is the power of God unto salvation to every one that believeth.

IX.

## PETER BAPTIZES.

Then asked Peter, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Far o'er the glowing western main
His wistful brow was upward raised,
Where like an angel's train
The burnished water blazed.

The saint beside the ocean prayed,
The soldier in his chosen bower,
Where all his eyes surveyed
Seemed sacred in that hour.

To each unknown his brother's prayer,
Yet brethren true in dearest love
Were they — and now they share
Fraternal joys above.

## X.

## PETER IS CALLED ON THE CARPET.

On Pentecost, Peter was the first to open the door of the Kingdom to the Jews; here he is the first to open the door of the Kingdom to the Gentiles — without circumcision!

This was a new thing. And when Peter was come to Jerusalem, the Jewish Christians were deeply shocked and faulted him, "Thou wentest in to men uncircumcised and didst eat with them!" Peter, how could you do such a great sin? A most severe rebuke; and Peter had to explain he had acted only upon a threefold command from God Himself. "What was I that I could withstand God?"

## XI.

## PETER SATISFIES THE JEWS.

When they heard these things, they held their peace and glorified God, "Then hath God also to the Gentiles granted repentance unto life."

Peter was no Pope; he was severely criticized; he had to explain his action to the satisfaction of his critics, even laymen. This baptism of the uncircumcised Gentiles caused the first split in the Christian Church. They of the circumcision criticized Peter, and they later bitterly fought Paul for the same reason.

## CHAPTER XLI.

# PETER'S THIRD IMPRISONMENT.

*Acts 12, 1—6.*

*Spring, 44.*

I.

NOW, about that time King Herod Agrippa I stretched forth his hands to persecute certain of the Church.

He was a son of Aristobulus and a grandson of Herod the Great, king when Christ was born, and nephew of Herod Antipas, king when Christ was crucified. He was brought up in Rome, and Tiberius made him wear a chain of iron. He lived a wicked life with Caius, nicknamed Caligula, or "Boots," and when the latter came to the throne in 37, he gave this Herod the provinces of Philip and Lysanias. Luke 3, 1. In 41 Claudius became emperor and gave him a gold chain of the same weight as the one of iron and all the west of Palestine, a kingdom larger than his grandfather's.

In Matt. 20, 22—24 we read that Salome brought her John and James and asked Christ, "Grant that these my two sons may sit, the one on the left and the other at Thy right hand, in Thy kingdom." John and James said they were able to drink of the cup of suffering of which Christ was to drink. The time for this had now come for James. Herod killed James, the brother of John, with the sword. James was the first apostle to win the crown of martyrdom. He had thousands of followers in the pagan Roman persecution and in the papal Roman persecutions.

Frances Ridley Havergal says: —

TO BISHOP RIDLEY.

Rome offered life for faith laid down —
Such ransom paid not he!
"As long as breath is in this frame,
My Lord and Savior Christ, His name,
And His known truth I'll not deny,"
He said (and raised his head on high),
"God's will be done in me."

He knelt and prayed and kissed the stake
And blessed his Master's name
That he was called his cross to take,
And counted worthy for His sake
To suffer death and shame.

Yes,

Our martyred sires defied the fires
For Christ the Crucified;
The once-delivered faith to keep,
They burned, they bled, they died.

We pray with the Bishop of Exeter: —

Give us men!
Men from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
National welfare speeding;
Men of faith and not of faction,
Men of lofty aim in action —
Give us men! — I say again,
Give us men!

Give us men!
Strong and stalwart ones,
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreathe them
As her noble sons, worthy of their sires;
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others —
Give us men! — I say again,
Give us men!

Give us men!
Men who, when the tempest gathers,
Grasp the standard of their fathers,
In the thickest fight;
Men who strike for homes and altar
(Let the cowards cringe and falter —
God defend the right!);
True as truth, though lorn and lonely,
Tender as the brave are only;
Men who tread where saints have trod,
Men for country, right, and God —
Give us men! — I say again, again,
Give us men!

Because Herod saw the killing of James pleased the Jews, he imprisoned Peter also. Then were the days of Unleavened Bread. And we may note here that the people were turning against the Christians.

Herod delivered Peter to four quaternions of soldiers (sixteen!) to keep him, intending after Easter to bring him forth to the people.

It was no sin to murder Peter, not at all; but it was a great sin to do it during Easter! Some modern Herods think it no sin to lie and cheat during the week, but a great sin to take a walk on what they call the Sabbath.

HIPPICUS TOWER IN JERUSALEM.
Here Peter probably was imprisoned.

Peter was in prison, chained and guarded. Surely, the outlook seemed hopeless.

But there's a power which man can wield
When mortal aid is vain,
God's eye, God's arm, God's love to reach,
God's listening ear to gain.
That power is prayer, which soars on high,
Through Jesus, to the throne
And moves the hand which moves the world
To bring deliv'rance down.

Peter was kept in prison; but prayer was made without ceasing of the church unto God for him. Do you pray for your pastor? When Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. An important prisoner!

When the Lord had asked him to wake, Peter slept — a disgrace! Now that he faced death on the morrow, he sleeps — an honor! "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Is. 26, 3.

Macaulay writes of the Marquis of Argyle: "So effectively had religious faith and hope, cooperating with natural courage, composed his spirits that on the very day on which he was to die, . . . he lay down to take a short slumber in order that his body and mind might be in full vigor when he should mount the scaffold. At this time one of the Lords of Council came to the castle with a message from his brethren and demanded admit-

PETER PASSING OUT OF THE PRISON. W. HILTON.

tance to the earl. It was answered that the earl was asleep. The Privy Councilor thought that this was a subterfuge and insisted on entering. The door of the cell was softly opened; and there lay Argyle on the bed, sleeping in his irons, the placid sleep of infancy."

"Though there be as many devils in Worms as there are tiles on the roofs, yet will I go," said Luther. "Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Ps. 23, 4.

II.

## PETER FREED FROM PRISON.

*Acts 12, 7—11.*

And, behold, the angel of the Lord came, and a light shined in the prison; and he smote Peter on the side and raised him up, saying, "Arise up quickly." And his chains fell off from his hands. And the angel said, "Gird thyself and bind on thy sandals"; and so he did. And he saith, "Cast thy garment about thee and follow me." And he went out and followed him and wist not that it was true which was done by the angel, but thought he saw a vision.

He was dazed and amazed. "When the Lord turned again the captivity of Zion, we were like them that dream." Ps. 126, 1.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord. And they went out and passed on through one street; and forthwith the angel departed from him.

Lydia Sigourney puts it thus: —

The seraph's wing
Outspread in parting flight. With snowy trace
A while it hovered, then, like radiant star
From its orbit loosed, went soaring up
High o'er the arch of night. Then Peter knew.

When Peter was come to himself, he said, "Now I know of a surety that the Lord hath sent His angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews." "The angel of the Lord encampeth round about them that fear Him and delivereth them." Ps. 34, 7; 91, 11; 103, 20; Heb. 1, 14.

Old Edmund Spenser sings: —

How oft do they their silver bowers leave
To come to succor us that succor want!
How oft do they with golden pinions cleave
The fitting skies, like flying pursuivant,
Against foul fiends to aid us militant!

---

The apostle slept, a light shone in the prison,
An angel touched his side;
"Arise," he said; and quickly he hath risen;
His fettered arms untied.

The watchers saw no light at midnight gleaming,
They heard no sound of feet;
The gates fly open, and the saint, still dreaming,
Stands free upon the street. — *J. D. Burns.*

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PETER IS DELIVERED FROM PRISON

Acts 12 3

## III.

## PETER IN THE HOUSE OF MARY.

*Acts 12, 12—17.*

When Peter thought, Where do we go from here? he thought there is no place like the home of Mary; everybody went to Mary's home and found a welcome there. What an honor for Mary that Peter at once thought of her! Thank God, the Marys haven't died out. In every congregation there is such a house, a regular "hotel of God," where every visiting preacher just naturally goes for bread and bed and finds a hearty welcome to the best there is.

Peter came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying — at that time of the night! Do you pray for your pastor?

Says John Newton: —

Fervent, persevering prayers
  Are faith's assured resource;
Brazen gates and iron bars
  In vain withstand their force.
Peter, when in prison cast,
  Though by soldiers kept with care,
Though the doors were bolted fast,
  Was soon released by prayer.

As Peter knocked at the door of the gate, a slave came to hearken, named Rhoda, or Rose. When she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate. They said unto her, "Thou art mad." But she constantly affirmed that it was even so. Then said they, "It is his angel." And when they had opened the door and saw him, they were astonished.

They prayed, and when their prayer was answered, they could not believe it. Queer people, some Christians, aren't we?

O faithless heart! He *said* that He would hear
  And answer thy poor prayer, and He *hath* heard
And proved His promise. Wherefore didst thou fear?
  Why marvel that thy Lord hath kept His word?
More wonderful if He should fail to bless
Expectant faith and prayer with good success.

Peter, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, "Go show these things unto James [the Lord's brother] and to the brethren." And he departed and went into another place. We do not know the place.

## IV.

## THE DEATH OF THE GUARDS.

*Acts 12, 18. 19.*

Now, as soon as it was day, there was no small stir among the soldiers what was become of Peter.

When Herod had sought for him and found him not, he examined the keepers and commanded that they should be put to death — the usual Roman penalty for letting a prisoner escape.

## V.

## THE DEATH OF KING HEROD.

*Acts 12, 19.*

Herod went down from Judea to his official residence at Caesarea and there abode. When Claudius returned from his British campaign, the cringing Jew flattered the emperor with great games. As he sat upon his throne with his shining armor flashing in the sun and making a speech, the servile mob gave a shout, "It is the voice of a god and not of a man!"

Shakespeare says: —

> They do abuse the king that flatter him;
> For flattery is the bellows blows up sin,
> The thing the which is flattered, but a spark
> To which that blast gives heat and stronger glowing;
> Whereas reproof, obedient and in order,
> Fits kings, as they are men, for they may err.

And immediately the angel of the Lord smote him because he gave not God the glory; and he was eaten of worms and gave up the ghost.

Shelley says: —

TO-DAY.

> Stern is the tyrant's mandate, red the gaze
> That flashes desolation, strong the arm
> That scatters multitudes. To-morrow comes!
> That mandate is a thunder-peal that died
> In ages past; that gaze, a transient flash
> On which the midnight closed, and on that arm
> The worm has made his meal.

"But the Word of the Lord grew and multiplied." Catch the accent of victory. Hammers wear out, the anvil remains. Arthur Cleveland Coxe exults: —

> Oh, where are kings and empires now
> Of old that went and came?
> But, Lord, Thy Church is praying yet,
> A thousand years the same.

## CHAPTER XLII.

# PETER REBUKED BY PAUL.

*Acts 11, 19—26; 15, 1—3; Gal. 2, 11—16.*

WHEN Stephen was stoned, the Christians were scattered abroad, and so the Gospel came to Antioch, where many Gentiles joined the Church. News of this reached Jerusalem, and the Church sent Barnabas to look into the matter. He was much pleased and went to Tarsus to get Paul to help in the great work. A whole year they taught much people; and the disciples were called Christians first at Antioch.

PAUL. PETER.

From a medallion found in the cemetery of Domitilla, one of the Flavian family, related to Vespasian and Titus.

Peter suddenly turned up and ate with the uncircumcised Gentile Christians, just as he had done with Cornelius at Caesarea. Acts 10, 11. Then came certain from James [the Lord's brother] at Jerusalem to Antioch and kept on teaching the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Now Peter withdrew himself from the Gentile Christians, fearing the Jewish Christians. And the other Jewish Christians separated with Peter, insomuch that Barnabas also was carried away with their dissimulation.

Peter again denying Christ and leading others to deny Christ! What a stone — of stumbling!

Here was a most serious situation, the parting of the ways, the crisis of Christianity. Shall Christianity become a shriveling Jewish sect or the world religion? Faith or "works"?

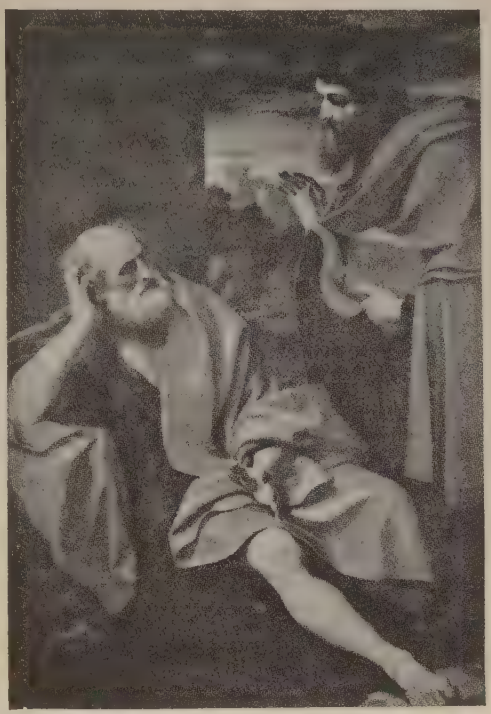
Paul had to warn his congregations against these "false brethren" and would not greet the sneaks in the Church. They are spies, ownerless dogs, making the streets unsafe; superapostles and pseudoapostles, peddling their wares from house to house; servants of Satan, subverting the true Gospel

SYRIAN ANTIOCH, WHERE THE DISCIPLES WERE FIRST CALLED CHRISTIANS.

of Christ. Rom. 16, 17—20; Phil. 3, 1, 19; Gal. 1, 7; 2, 4; 6, 16; 4, 21—31; 1 Cor. 3, 16; 16, 22; 2 Cor. 2, 17; 11, 5. 13; 12, 11.

The Savior's Gospel had not stood
Had Paul not Peter then withstood.

Now, when Paul saw that they walked not uprightly according to the truth of the Gospel, he said to Peter before them all, "If thou, being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We, who are Jews by nature and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the Law; for by the works of the Law shall no flesh be justified."



PETER AND PAUL AT ANTIOCH. RENI.

After no small dissension and disputation they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question.

At the Vatican Council, Bishop Strossmayer asked, "Can you, venerable brethren, imagine such a Pope, had Peter been the Pope?"

The delegates were escorted on their way by the Church, and they passed through Phenice and Samaria, telling about the conversion of the Gentiles; and they caused great joy unto all the brethren.

Three years after his conversion Paul went up to Jerusalem to interview Peter and abode with him fifteen days; and he also saw James, the Lord's brother. Fourteen years after, Paul again went up, with Barnabas and Titus. The Jewish Christians demanded Titus be circumcised, but

Paul stoutly refused "that the truth of the Gospel might continue." When they that were of reputation, James, Cephas [Peter], and John, who seemed to be pillars, saw the grace God had given Paul in converting the Gentiles, they gave him the right hands of fellowship that he should go to the heathen and they to the Jews. Gal. 1, 18. 19; 2, 1—10. This visit may have been at this time.

CHAPTER XLIII.

# PETER AT THE CONFERENCE AT JERUSALEM.

## I.

## PETER CONFESSES.

*Acts 15, 4—11.*

WHEN they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done with them — converting the Gentiles. But there rose up certain Pharisees which believed, saying, "That it was needful to circumcise them and to command them to keep the Law of Moses."

And the apostles and elders came together to consider this matter. And when there had been much disputing, Peter rose up and spoke.

### PETER'S CONFESSION.

"Men and brethren, ye know how that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them. purifying their hearts by faith. Acts 10, 11. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

David said, "Let the righteous smite me kindly and let him reprove me; it shall be an excellent oil, which shall not break my head." Ps. 141, 5. Peter found that out. At Antioch, Paul had to rebuke Peter before them all for denying the truth; at Jerusalem, Peter confessed the truth before them all. He virtually confessed his sin and said that Paul was right. Before his fellow-errorists, the Jewish Christians, he confessed the truth of justification by faith, without circumcision and the other deeds of the Law.

In the glow of this glorious sunset Peter passes out of the pages of Luke's Acts, the first and greatest history of the Church.

II.

## THE MISSIONARIES REPORT.

*Acts 15, 12.*

All the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

III.

## JAMES RENDERS THE DECISION.

*Acts 15, 13—21.*

This is the Lord's brother, who seems to have been the pastor of the Mother Church and the president of this conference, or council, or synod.

After they had held their peace, James answered, "Men and brethren, hearken unto me. Simeon — Peter — hath declared how God at the first did visit the Gentiles to take out of them a people for His name. And to this agree the words of the prophets, as it is written, 'After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord, who doeth all these things.' Amos 9, 11. 12. Known unto God are all His works from the beginning of the world. Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God, but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogs every Sabbath-day."

IV.

## AN OFFICIAL DEPUTATION.

*Acts 15, 22.*

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner: —

## V.

## THE FIRST CHRISTIAN CHURCH DOCUMENT.

*Acts 15, 23—29.*

"The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: —

"Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, 'Ye must be

UNDERWOOD & UNDERWOOD. SYRIAN ANTIOCH.

circumcised, and keep the Law,' to whom we gave no commandment, it seemed good unto us, having come to one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well.

"Fare ye well."

## VI.

## JOY AT ANTIOCH.

*Acts 15, 30—32.*

When they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle. When they had read it, they rejoiced for the consolation.

And Judas and Silas, being prophets also themselves, exhorted the brethren with many words and confirmed them.

We see that Peter was no Pope to settle the first great doctrinal trouble in the Church; in fact, he was greatly in error. Peter was no Pope to send the delegates to Jerusalem; they were sent by the church at Antioch. At the council, Peter made neither the first speech nor the last speech; the speech he made was a confession of sin and a tribute to the truth of Paul. Who presided? Not Peter, but James, who was not even one of the apostles. Who gave the "sentence" of decision, or verdict? Not Peter, but James. What was the verdict? A victory for Paul. Who sent the delegation to Antioch? Not Peter, but the church at Jerusalem. Though rated a zealot for the Law of Moses, James decided for justification by faith, without circumcision and the other deeds of the Law.

At the Vatican Council, Bishop Strossmayer stressed these facts against the Pope's infallibility and asked, "Can you, venerable brethren, imagine such a Pope, if Peter had been the Pope?"

Through the letters to the Romans and Galatians the spirit of Paul entered the soul of Martin Luther and rebuked "Peter's successor" before them all, because he was to be blamed, and after a terrific agony, or death-grapple, triumphed gloriously with his justification by faith, without the deeds of the Law.

PART TWO.

# PETER'S LETTERS.

# I.

# THE SALVATION OF THE TRINITY.

*1 Pet. 1, 1. 2.*

PETER writes this letter. He is an apostle of Jesus Christ, a teacher of the Church, and so he writes with authority. Peter writes to the strangers scattered throughout Pontus, Galatia, Cappadocia, [the Roman province of] Asia, and Bithynia. That is what we Christians are now — strangers, sojourners, tourists. We have here no continuing city; we are not citizens, but foreigners. And we are scattered all over the world, smaller or larger groups here and there. We are foreigners everywhere, not esteemed anywhere, barely tolerated.

And yet, while we may not be in the world's *Who's Who?* our names are written in the Book of Life. We are God's very own, God's elect.

We are elect, 1) according to the foreknowledge of God the Father. The Father has chosen us out of the sinful world to be His private, personal possession. He has chosen us from eternity. He has chosen us of sheer grace, or favor, without any merit or worthiness in us. It is the act of God, our Father, and that makes it so sure and so heartening for us. Shall we not heartily thank God for His great grace?

We are elect, 2) through sanctification of the Spirit. The Father's eternal decree in heaven is carried out by the Spirit on earth in time. What the Father wants us to be the Spirit makes us to be. He draws us out of the sinful world into the holy Church. When God chose us to be His children, He at the same time chose us to be His holy children. "This is the will of God, even your sanctification."

And we get God's grace through the means of grace, through the Gospel and the Sacraments of Holy Baptism and the Holy Supper. Are you God's child? Are you holy? Are you using the right method to become holy and remain holy?

We are elect, 3) unto obedience, or faith in the Gospel of Christ. Rom. 1, 5; 6, 17; 10, 16; 15, 18; 16, 26; 2 Thess. 3, 14; 2 Cor. 10, 5; Heb. 5, 9. Many priests were obedient, believed the Gospel. Acts 6, 7.

PETER. FRA BARTOLOMMEO.

Unbelief is disobedience. 2 Thess. 1, 8. We are chosen unto faith, not in view of faith. Are you "obedient"? Do you believe the Gospel of Christ?

Through obedience, or faith in the Gospel, we have the sprinkling of the blood of Jesus Christ. The holy vessels of the Tabernacle and the congregation were sprinkled with the sacrificial blood and thereby cleansed. Lev. 16; Ex. 24. In the New Testament we are sprinkled with the sacri-

ficial blood of Christ, the Lamb of God, and thereby we are cleansed from our sins, justified by faith in the work Christ has done for us as our Substitute. This blood of Christ is applied to us through the preaching of the Gospel and Holy Baptism. Is. 52, 15; 3, 21; Heb. 10, 22.

We are elected unto salvation. Now we are scattered foreigners here on earth, but we are elected to be citizens in heaven hereafter.

Here is a glorious double triad: 1) Father, Son, and Holy Ghost; 2) Election, Redemption, Sanctification. The Father has chosen us, the Son has redeemed us, the Spirit sanctifies us. The three persons of the Holy Trinity are active in getting us our eternal salvation.

"Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end! Amen."

Peter ends the introit to his letter with the wish, "Grace unto you and peace be multiplied." The grace of God, grace from God, and the peace of God, peace from God and peace with God, are the great blessings of the New Testament. May the readers experience them in their hearts in ever-growing measure!

Our salvation is rooted firmly in the Holy Trinity, and so we are Trinitarians. We are set for the defense of the Gospel. As Trinitarians we must keep out all Unitarians, all Jews, all Mohammedans, all lodges, which ignore and deny the Holy Trinity. The Hollanders have built dikes, or walls, to keep out the ocean; if there is a break in the wall, the ocean rushes in and floods the whole country and destroys it. If the levees, or walls, are not strong enough or not high enough, the Mississippi floods and damages vast stretches of our great Mississippi Valley. Flood control costs millions, but we must have it, cost what it may. It costs much money and many members to protect the Trinitarian Church against the great floods of Unitarians; but cost what it may, we must build levees and dikes to save the Church of the Holy Trinity, to which alone we owe our soul's salvation.

Praise the God of all creation
For His boundless love;
Praise the Lamb, our Expiation,
Priest enthroned above;
Praise the Spirit of salvation,
Him by whom we live;
Undivided adoration
To the Godhead give.

## II.

# THE POWER OF THE RESURRECTION.

*1 Pet. 1, 3—16.*

AFTER the greeting Peter at once bursts into a *Doxology of God for the Power of the Resurrection of Christ.*

I. God the Father raised up Jesus Christ from the dead. That is the greatest historical fact. On that fact rests the Christian Church. Without that fact there would be no explanation for the course of the history of the world for the last two thousand years.

II. What the Father did He did of "His abundant mercy." What the Father did He did "by the resurrection of Jesus Christ from the dead." What the Father did was this, He "hath begotten us again to a living hope."

Could I hope no more,
I would live no more.

After the death of Jesus Christ the disciples were without hope and full of fear; the resurrection gave them new hope and made new men of them, made them bold to face prison and death; and it does the same for us. The resurrection of Christ guarantees the resurrection of the Christian.

III. By the resurrection of Christ the Father hath begotten us to a living hope, to an inheritance.

1. The inheritance is incorruptible, indestructible; it cannot rust, it cannot rot, it cannot be moth-eaten.

2. The inheritance is undefiled. It is not plated, it is not veneered; it is solid through and through, it cannot wear out, it is *amiantos,* asbestos, fire-proof.

3. The inheritance fadeth not away, like the blooms of the spring, which fade in the fall. It is an amaranth, an arbor vitae, an unwithering evergreen.

4. The inheritance is reserved for you in heaven. You need not worry, you need not hurry; no one is going to get ahead of you and snatch it away from you. When you get there, it will be there. It is reserved, and you are preserved, garrisoned, guarded as by a squad of soldiers; guarded in the power of God; guarded by means of faith, of trust in Christ;

guarded unto salvation. God is strong, and He makes you strong; He is faithful, and He makes you faithful. The Word of the Lord endureth forever, and that makes you endure forever.

He is my Stay and my Defense, —
How shall I fail or fall?
My helper is Omnipotence,
My Ruler ruleth all.

The powers below and powers above
Are subject to His care;
I cannot wander from His love
Who loves me everywhere.

5. The inheritance is ready, finished, complete. I am heir to a rich estate. It is my property even now, though I cannot just yet take possession.

6. The inheritance will be revealed when the curtain rises in the last time, on Judgment Day. "Yea, I have a goodly heritage." Ps. 16, 6. And with the poor Bernard of Cluny I sing: —

Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest.
I know not, O I know not
What joys await us there,
What radiancy of glory,
What bliss beyond compare.

In the midst of that radiancy is the King of Glory, Jesus, our Savior, and with the rich Bernard, Abbot of Clairvaux, I sing: —

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Savior of mankind!

This glorious inheritance, remember, is an — inheritance. I did not buy it, I did not earn it. It is not wages, it is a free gift, which Christ has earned for me.

This living hope of this glorious inheritance is to be put to a very prosaic and practical use. In it we greatly rejoice — when? When we have nothing else in which we can rejoice, when we are in heaviness of grief

through manifold trials and persecutions. When no sun pierces the dull, drab, leaden sky, then this hope will make us rejoice.

1. The trial of your faith will be according to God's will. 2. The trial of your faith will be but for a short season. 3. The trial of your faith will be for your lasting good. Gold is put into the fire to burn out the impurities, to purify and refine it; your faith is put into the fire of trial to burn out impurities and refine it. We are proved, on probation. And so the fire-tried faith is to be found unto praise and honor and glory at the appearing of Jesus Christ. Your tried faith will be crowned by Christ. The way of the cross is the way to the crown.

Though ye have not seen Christ, ye love Him, ye believe on Him and rejoice with joy unspeakable and full of glory, bearing away as a prize the end of your faith, the salvation of your soul. Matt. 5, 10—12; 2 Cor. 6, 9. 10; Hab. 3, 17. 18.

Great is that final salvation! Who, do you suppose, was interested in your salvation? Just think of it — the prophets in the Old Testament. They prophesied of the grace intended for you. They have enquired and searched diligently and pointed to what time and what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the apportioned suffering of Christ and the following glory of Christ — and the glory of the Christians. Matt. 13, 17. The prophets received their revelations from God and spoke and wrote them for men. The inspiration of the Bible is here clearly taught. The Spirit of Christ was in them. 1 Pet. 1, 11; 2 Pet. 1, 19. 20; Acts 2, 25; 3, 21. 22; Matt. 1, 22; 2, 15; Rom. 1, 1. 2.

The salvation of the Christians was not revealed to the prophets for their sole benefit, but that they should serve us by delivering to us their writings. And these things are now reported unto you by them who have rejoiced you by the good news with the Holy Ghost sent down from heaven — at Pentecost. As the prophets were inspired to write, so the apostles were inspired to preach. Acts 2, 22—33; 3, 13—21; 4, 11. 12; 10, 39—43.

We have an advantage over the prophets. What they saw dimly in prophecy in the Old Testament we see clearly in fulfilment in the New Testament.

Great, indeed, is your salvation! Who else, do you suppose, is interested in you? The prophets foretold it, and now we are told — hear ye! —

even the angels stand, as it were, on tiptoe, bending over, craning their necks, and with wondering eyes intently study your great salvation.

What a wonderful salvation is ours! Wherefore hope perfectly — certain and steady — for the grace that is being brought to you at the revelation of Jesus Christ on Judgment Day.

In order to hope perfectly, you must gird up the loins of your mind, pull yourself together and brace up, concentrate and consecrate. You must be sober, have full control of yourself, use all the power of body and soul. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as He which hath called you is holy, so be ye holy in all manner of conduct, because it is written, Be ye holy, for I am holy.

You must draw away your heart
Now from pleasures base and hollow;
Would ye there with Christ have part,
Here His footsteps ye must follow;
Fix your hearts beyond the skies,
Whither ye yourselves would rise.

Once more: —

Jesus lives! For me He died,
Hence will I, to Jesus living,
Pure in mind and act abide,
Praise to Him and glory giving.
Freely God does aid dispense;
This shall be my confidence.

## III.

# THE REDEMPTION.

*1 Pet. 1, 17—2, 3.*

I.

CHRIST verily was foreordained before the foundation of the world. In the eternal council of the Holy Trinity the Second Person was chosen, appointed, to do a certain thing.

II.

Christ was manifest, made known, when He came out of the mysterious eternity and was born of the Virgin Mary and became our Elder Brother "in these last times." Christ's birth halved time into the former times and "these last times," B. C. and A. D., Before Christ and the Year of Our Lord, After Christ. Our very way of reckoning time is a world-wide standing witness of nineteen centuries to the influence of Christ upon the world.

From eternity, before the foundation of the world, Christ had been foreordained to do a certain work, and in these last times He was manifest to do this work. What did He do?

III.

Christ redeemed you. How? "Ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Jesus Christ, as of a Lamb without blemish and without spot."

Such trash as perishable silver and gold is no coin current in the spiritual realm; Christ had to give His innocent Self for the forfeited souls of the whole sinful world. The blood of Christ is the world's ransom out of slavery and captivity.

The picture of the Redeemer paying a ransom for the captives dissolves into the Priest bringing a sacrifice for sinners. Christ is the sacrificing Priest, and He is also the sacrificial Lamb, without blemish and without spot, the Innocent for the guilty. His blood is the only current coin in the spiritual realm. His blood is satisfactory because it is precious; precious because it is the blood of Jesus Christ, God's Son, and it cleanseth us all from all sins. Look at the price! Your heart will break, and your eyes will weep, at the enormity of your guilt. Look at the price! Your heart will be grateful to all eternity for the greatness of God's love.

Sedgwick, patriarch of English geology, in his ninetieth year, passed to this Redeemer with the words, 'Washed in the blood of the Lamb, sanctified by the Holy Spirit." Brewster in his last hour cried, "I will see Jesus who made the worlds, and that will be grand!"

IV.

Christ redeemed you from your vain manner of living handed down from your fathers. From your inherited original sin come your own actual sins. From source and stream, root and branch, Christ has set you free; never could you have freed yourself. Now do not backslide into your former mode of life; that would be nullification of the Great Salvation.

V.

Christ redeemed you in order that you should gird up the loins of your mind, brace up, pull yourself together, be sober, sober-minded, think straight, hold yourself in check; set your hope perfectly upon the grace that is to be brought unto you at the revelation of Jesus Christ on the glorious Judgment Day; as children obedient to the truth of the Gospel, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of living, because it is written, Be ye holy, for I am holy. Lev. 11, 44. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear — not the fear of a slave, but the reverence of a child for the father. R. B. W. Noel says: —

The Christ is with us, and He points to thee;
When we have grown into Him, we shall see;
Behold the Father in the perfect Son
And feel, with Him, Thy holy will be done.

Let us say with H. L. Hubbard: —

I give my life to God; 'twas never mine
To do with as I would; and if He ask
My all, my body, life, and soul, what then?
Shall I refuse, who had them all from Him?
What if He wants my home, my work, my friends?
Why, that is nothing; He has asked for me,
And all these other things that fill my life
Are nothing worth when once my life has gone.
The gift He gives me is Himself; can I
Want anything besides? He asks of me
Myself, can I hold back? Nay, Lord, I fling
Myself before Thy throne, in utter joy
There prostrate lie, and, trembling, look and love.

At the University of Glasgow a raw country lad in Professor Fleming's class wrote in an essay: "It is never said in the Bible by God, 'Be ye omnipotent, for I am omnipotent,' or, 'Be ye omniscient, for I am omniscient'; but it is said, 'Be ye holy, for I am holy.'" David Livingstone said, "My great object was to be like Him, to imitate Him as far as He could be imitated."

One way of imitating the holiness of God is this — "Seeing ye have purified your souls in obeying the truth unto unfeigned brother love, love one another from the heart fervently." Without Christ there would be no hope and no love. Says Sir Julius R. Seeley: —

> But from yonder gulf of gloom
> Not the Lord alone is risen;
> Hope with Him has left the tomb,
> Love with Him has burst the prison.

And George J. Romanes, the converted scientist, says: "How great, then, is Christianity, as being the religion of love and causing men to believe both in the cause of love's supremacy and the infinity of God's love to man!"

VI.

All that Christ has done for you comes to you, who by Him do believe in God that raised Him up from the dead and gave Him glory, that your faith and hope might be in God. You have purified your souls in obeying the truth through the Spirit. You have been born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the unadulterated milk of the Word that ye may grow thereby, if so be ye have tasted that the Lord is gracious.

There is a healthy appetite and healthy food and healthy growth. Grow!

## IV.

# TEMPLE AND PRIESTS.

*1 Pet. 2, 4—10.*

### I.

### THE TEMPLE.

EHOLD, I lay in Sion a chief Corner-stone, elect, precious; and he that believeth on Him shall not be confounded." Is. 28, 16; Ps. 118, 22.

Who is this Living Stone? Christ Himself; not Peter, as the Pope says.

Upon this Living Stone, ye Christians, as living stones, are built up. Ye are built up into a spiritual house, a holy temple to the Lord. You are not a dance-hall, a road-house, a gambling-den; you are the temple of the living God. Grieve not the Holy Spirit by wilful wickedness; if you do, your tenant will move out.

You have come to Christ, and you ever keep on coming to Him, and thereby you remain upon this foundation.

The precious stone that God has chosen some men have rejected. To them He has become a stone of stumbling and a rock of offense. They stumble at the word of the Gospel, being disobedient; whereunto also they were appointed.

### II.

### THE PRIESTS.

God has built you living stones up into a spiritual house, and in this holy temple He has made you a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Christ makes you Christlike. Is Christ the temple of God? John 2, 19—22. He makes Christians the temple of God. Is Christ the Living Stone? He makes Christians living stones. Is Christ a Priest? He makes Christians priests. Does Christ sacrifice Himself? He makes Christians sacrifice themselves.

You need no earthly priest between yourselves and God; you are your-

selves the priests unto God. What a glorious liberty! What a glorious honor! What a glorious opportunity and privilege of service!

You are to offer sacrifices; not sheep and goats and oxen, but spiritual sacrifices — yourselves. Sacrifice your mind, your will, by obedience to God's will. Sacrifice your body; sanctify the members of your body to a living and active service of God. Bring the fruit of your lips, the sacrifice of praise. Confess Christ before men. You will indeed *say*, "Lord, Lord," and you will also *do* the will of your Father which is in heaven. To do good and communicate, or share your goods, forget not, for with such sacrifices God is well pleased. True religion and undefiled before God the Father is this, to visit the widows and fatherless in their afflictions and to keep oneself unspotted from the world. Bring your death as a sacrifice, as an offering, to God. Paul said, "I am ready to be offered," to be poured out as a libation. Again, "If I be offered upon the sacrifice and service of your faith, I rejoice with you all."

Ye are an Elect Race. What the Israelites were in the Old Testament, the Christians are in the New Testament — the chosen people.

Ye are a Royal Priesthood. As Christ is our King and Priest, He has made us kings and priests unto God.

Ye are a Holy Nation to worship the Lord in the beauty of holiness; there is no beauty like the beauty of holiness.

Ye are a Peculiar People, a people treasured up for God's own possession, God's personal, private property for His own use.

God has bestowed these great honors upon you in order that you should show forth the excellent virtues of Him who has called us out of the darkness of sin and death into the marvelous light of the Gospel of Jesus Christ, the Light of the world.

Henry M. Stanley was no Christian when he found David Livingstone at Ujiji, in darkest Africa. "Here is a man who is manifestly sustained as well as guided by influences from Heaven. The Holy Spirit dwells in him; God speaks through him. The heroism, the nobility, the pure and stainless enthusiasm at the root of his life, came beyond question from Christ. There must, therefore, be a Christ, and it is worth while to have such a Helper and Redeemer as this Christ undoubtedly is, as He reveals Himself in this wonderful disciple." And Stanley became a Christian, lived a Christian, and died a Christian.

You in time past were not a people, but are now the people of God; you had not obtained mercy, but now have obtained mercy.

Now we say with Mary Hitchin-Kemp: —

Now, each call, each claim, is honor;
Labor, joy, and work delight,
Every humblest task a gladness,
Wrought for love, as in God's sight.

And t'encourage, cheer, and comfort
Weary ones and those distrest,
Doth the love of Christ constrain us
In self-sacrifice most blest.

Opportunities so holy come in
Sorrow's darkest hours,
When, forgetting self, we enter into
Grief that is not ours.

Bearing one another's burdens,
We His gracious Law fulfil,
Through the fellowship of suffering
Learn the beauty of His will.

And in doing, giving, loving,
We may follow where He trod,
He who in the least was faithful,
Very Man, and very God.

## V.

# SAVIOR AND EXAMPLE.

*1 Pet. 2, 11—3, 12.*

### I.

### CHRIST OUR SAVIOR.

E were as sheep going astray, but are now returned to the Shepherd and Bishop of your souls."

How? Christ suffered for us, in our stead, as our Substitute. His own self bare our sins in His own body on the tree of the cross; by His stripes ye were healed.

That is the Gospel, and there is no other. God is Love; but His love reaches us only as it crosses the bridge of the cross of Christ. This is a mystery. "How long did it take you, Professor, to understand the Atonement?" "Eternity; and I shall not understand it then."

### II.

### CHRIST OUR EXAMPLE.

Christ died for our sins, in our stead, that we should die to our sins as if dead. Christ lived in righteousness that we should live unto righteousness. Christ left us an example that we should follow His steps.

Christ did no sin, neither was guile, or deceit, found in His mouth. When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For hereunto were ye called. So is the will of God that with well-doing ye may muzzle the ignorance of foolishness. As free, and not using your freedom for a cloak of wickedness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. F. Cornish bids you: —

Loving some men, honor all,
Be their station proud or mean;
Who art thou that thou shouldst call
Any "common or unclean"?

Love thy brothers; all are nigh,
Some are nearer than the rest;
Ere our Brother went to die
One was leaning on His breast.

Fear thy God; that fear alone
Makes us simple children wise;
Fear lies prostrate at His throne;
Love supplants it in the skies.

Honor kings; they hold their sway
From our King, who reigns above;
Fear and honor pave the way
Leading to the throne of Love.

THE LAST PRAYER. GEROME.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your life honest among the Gentiles, that, whereas they speak against you as evil-doers, they may by your good works which they shall behold glorify God in the day of visitation.

In the Boer War a young officer with a deadly wound was asked by his colonel, "Can I do anything for you?"

"Yes, sir; you can send my love to my mother and say the Lord's Prayer with me; but first of all tell me, did I lead those men quite straight?"

Are you leading yours "quite straight"?

All of you in general, submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil-doers and for the praise of them that do well.

Why is our American Lady Astor in Parliament? "I care — that's why I am in politics."

Kipling calls: —

Hold ye the faith, the faith our fathers sealèd us;
Whoring not with visions — overwise and overstale.
Except ye pray the Lord
Single heart and single sword,
Of your children in their bondage
Shall He ask them treble-tale.

Keep ye the Law, be swift in all obedience;
Clear the land of evil, drive the road, and bridge the ford.
Make ye sure to each his own
That he reap where he hath sown;
By the peace among our people
Let men know we serve the Lord.

Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward — cranky.

Likewise ye wives, be in subjection to your own husbands, that, if any obey not the Word, they also may without the Word be won by the life of the wives, while they behold your chaste life coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on apparel, but let it be the hidden man of the heart, in that which is not corruptible, the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Likewise ye husbands, dwell with your wives according to knowledge, giving honor unto the wife as unto the weaker vessel and as being heirs together of the grace of life; that your prayers be not hindered.

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous, or humble; not rendering evil for evil or railing for railing, but contrariwise blessing; knowing that ye are thereunto called that ye should inherit a blessing.

When we believe in Christ as our Savior, we receive strength to follow Him as our Example. Longfellow prays: —

If my feeble prayer can reach Thee,
O my Savior, I beseech Thee,
Even as Thou hast died for me,
    More sincerely
Let me follow where Thou leadest,
Let me bleeding as Thou bleedest,
Die, if dying I may give
Life to one who asks to live,
    And more nearly,
Dying thus, resemble Thee.

# VI.

# SAVIOR AND LEADER.

*1 Pet. 3, 13—4, 19.*

## I.

## CHRIST OUR SAVIOR.

### 1. CHRIST ON EARTH.

HRIST hath once suffered for our sins, the Just for the unjust, that He might bring us to God."

The God-man did that all His life, but mainly when He was "put to death in the flesh," in His human nature.

Here endeth the chapter of the earthly life of Christ.

This is the Gospel, this is Christianity; and there is none other. Have you believed this Gospel and received the Savior of this Gospel? If so, you are a Christian.

Christ was dead in the flesh, but He was made alive, "quickened," by the Spirit. His life is now a spiritual life, a glorious life. His glory is no longer hidden by His humiliation, but His whole human nature is now transfigured for all time, and from every facet flashes out the brilliance of His glory. Through suffering and death Christ entered into glory.

Christ was put to death in the flesh and made alive in the Spirit — why? "That He might bring us to God." To get into touch with God's glory, which is contagious, to catch into our bodies as far as possible, God's glory, so that our bodies, too, might become glorious, like unto Christ's own glorious body. Phil. 3, 21. God made the Captain of their salvation perfect through suffering in order to bring many sons unto glory. Heb. 2, 10.

### 2. CHRIST IN HELL.

Christ was made alive and went and preached unto the spirits in prison. They had been disobedient, or unbelievers, as, for instance, the people to whom Noah preached when the long-suffering of God waited one hundred and twenty years, while the ark was a-preparing, wherein few, that is, eight, souls were saved by water.

Christ made a triumphal tour to show Himself as the promised Savior, whom they had rejected by unpardonable unbelief. He prevailed against the gates of hell and destroyed the works of the devil. Eph. 4, 8—10.

Christ proclaiming His power in hell — wonderful! It passes the powers of poet and painter and preacher.

In the ark eight souls were saved by water. This is a figure, or type; the fulfilment, or antitype, is Holy Baptism, which also now saves us. Baptism does not put away the filth of the flesh, but the soil of sin from the soul and thus restores a good conscience before God, that we have union, communion, fellowship, with God in the baptismal covenant. This cleansing in Baptism is brought about by the death of Christ and confirmed by the resurrection of Christ. 1 Cor. 15, 17.

The destruction of the world by water in the days of Noah is also a type of the destruction of the world by fire in the Judgment Day of Jesus Christ. In those days people lived in sinful pleasure and scoffed at Noah, the preacher of righteousness. But the Flood came at last. In our days people live in sinful pleasures and scoff at the preachers of righteousness. But Judgment Day will come at last.

### 3. CHRIST IN HEAVEN.

Christ is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him. He is the King of kings and Lord of lords. "All hail the power of Jesus' name And crown Him Lord of all!"

## II.

## CHRIST OUR LEADER.

Christ found the way of the cross the way to the crown. That is a fact; that fact is an argument, an argument for holiness. "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind. For he that hath suffered in the flesh hath ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

If you suffer, why whine and repine? Who is he that will really harm you if ye be zealous followers of that which is good? But if ye suffer for righteousness' sake, happy are ye; and fear not their fear, neither be troubled, but enshrine in your hearts Christ as the Lord Sabaoth. Is. 8, 12. 13. Yes, the Jehovah of the Old Testament is the Christ of the New Testament. And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience, that, whereas they speak evil of you, as of evil-

doers, they may be ashamed that falsely accuse your good life in Christ. For it is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God, the Word of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever!

Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye. If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf. Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator, just as Christ had committed Himself to Him that judgeth righteously.

When they were burned for Protestants, Ridley said to Latimer, "Be of good cheer, brother; for God will either assuage the fury of the flame or strengthen us to abide it."

Men crucified Christ, but God glorified Christ; men may crucify the Christians, but God will glorify the Christians.

# VII.

# PETER'S PASTORAL.

*1 Pet. 5.*

## I.

## PETER.

I AM an elder, a fellow-elder. I am a witness of the sufferings of Christ. That is the Gospel I preach. I exhort as a fellow-elder; I do not command as a Pope.

At the Vatican Council, Bishop Strossmayer said: "If the apostle had been the Vicar of Christ on earth, for which we give him out, he surely must have known it; and if he knew it, why did he not even a single time act as Pope? . . . He did not do so in the two letters which he addressed to the Church. Can you, venerable brethren, imagine such a Pope, if Peter had been the Pope?"

## II.

## THE ELDERS.

### 1. THE WORK.

I exhort the preaching elders which are among you, "Shepherd the flock of God which is among you, exercising the oversight." Shepherd them — feed them. Shepherd them — defend them. Shepherd them — nurse them. Shepherd them — shelter them. Shepherd them — not simply shear them.

### 2. THE MOTIVE.

Shepherd the flock, "not of constraint, but willingly," according to the will of God; "not for filthy lucre," — for the sake of the money, — "but of a ready mind."

"Simon Peter, lovest thou Me?"

"Lord, Thou knowest that I love Thee."

"Feed My sheep."

Said Martin Luther, "Do thy service, not for the praises and rewards of men, but out of love for the thing itself, out of joyous devotion to the work which the Lord, Thy God, gives thee."

### 3. THE SPIRIT.

"Not lording it over God's heritage, but as examples to the flock." Not lord, but lead. Peter's crook, not Peter's sword. Preachers, not Popes. Followers of Christ, examples to the flock of Christ.

PETER. THORWALDSEN.
Marble Statue by Thorwaldsen in the Church of Our Lady at Copenhagen.

4. THE REWARD.

"I am a partaker of the glory that shall be revealed."

"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Is that worth your while?

Here is old Chaucer's picture of a good parson: —

He was a shepherd and no mercenary;
And though he holy was and virtuous,
He was to sinful men full piteous.
His words were strong, but not with anger fraught,
A love benignant he discreetly taught
To draw mankind to heaven by gentleness,
And good example was his business.
But if that any one were obstinate,
Whether he were of high or low estate,
Him would he check with altered mien.
A better parson there was nowhere seen.
He paid no court to pomp and reverence
Nor spiced his conscience at his soul's expense,
But Jesus' love, which owns no pride or pelf,
He taught, — but first he followed it himself.

## III.

## THE FLOCK.

Peter pleads with the people to be peaceful in order to help the pastors.

"Ye younger, submit yourselves unto the elder." The younger generation is apt to break the rules; flaming youth likes to rebel against the congregation. If you feel like doing so, don't! Submit yourselves. Obey the rules.

The younger set is not the only unruly one; the elders are just as bad at times — and worse. And so Peter goes on, "Yea, all of you, be subject one to another and gird yourselves with humility," as Christ girded Himself with a slaves' white apron to wash His disciples' feet.

Wordsworth says to Milton: —

Thy soul was like a star and dwelt apart.

Yet adds: —

Thy soul the humblest duties on herself did lay.

That is it — the greater you are, the greater your service is to be. That is not a pious platitude, but a terrible truth — "for God resisteth the proud." And the proud cannot resist God. Just make up your mind to that and act accordingly. "God resisteth the proud and giveth grace to the humble." That is a fact; act according to the fact — "Humble yourselves therefore

under the mighty hand of God that He may exalt you in due time." In due time — so do not fret and fume. "Casting all your cares upon Him; for He careth for you." Do your work; that will be work enough. Do not in addition try to do God's work; that will be too much for you. Take the advice of H. C. G. Moule: —

Cast thou thy care upon the Lord,
The care that loads thy heart;
Take Him this moment at His word
And let Him do His part.
Yea, He will ponder every care,
Consider each detail;
Thyself, thy burden, let Him bear;
He will not, cannot, fail.

When you cast all your care upon the Lord and let Him do His work, you are fit to do your own work as it is cut out for you.

"Be sober, be watchful; your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in your faith." Keep up courage, you are not alone; keep on fighting, "knowing that the same sufferings are accomplished in your brethren that are in the world."

"Resist the devil, and he will flee from you." Resist the devil in your own heart. A youth complained of always being assailed by evil imaginations. Luther in his kindly way replied, "You cannot hinder birds from flying over your head, but you can hinder them from building nests in your hair." A saint said, when tempted, he always said, "Jesus," and that kept him from youthful lusts. Christ said, "This do ye, as oft as ye drink it, in remembrance of Me." Remembering what He has done for us will strengthen us to resist the devil. Remember Jesus Christ!

## IV.

## THE BENEDICTION.

"The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, perfect, establish, strengthen, settle you."

Suffering, yes; but glory ahead! Suffering a little while, glory eternal! Said a saint when dying, "What a life is opening before me!"

## V.

## THE DOXOLOGY.

"To God be glory and dominion forever and ever! Amen."

# VIII.

# CHRISTIAN GROWTH.

*2 Pet. 1.*

ENTILES and Jews have with the apostles obtained the same precious faith in the righteousness of our God and Savior Christ. His divine power has given us all things unto life and godliness through the knowledge of Him that hath called us by His glory and virtue, or love, and power, whereby are given us exceeding great and precious promises that by these ye might be partakers of the divine nature — of love.

We are justified by faith alone, without the deeds of the Law, was the grand confession of the grand Reformer. The same Luther said, "Faith is a vigorous, active, working thing, doing good works before you can tell it to do good works." As of old the chorus filed in bounding with singing and music, so the fruits of faith are to unfold one after the other to fill life with joy and gladness. Faith is the root, good works the fruit. Give all diligence, make haste, to cultivate faith and grow a variety of the finest fruits.

## I.

## VIRTUE.

Virtue is virility, manliness, heroism. "Quit you like men, be strong!" 1 Cor. 16, 13; 1 Sam. 4, 9.

The one perfect man is the man Christ Jesus, and the "Christian is the highest type of man." As a babe grows into full manhood, so the Christian is to grow unto a perfect man, unto the measure of the stature of the fulness of Christ, grow up into Him in all things, who is the Head, even Christ. Eph. 4, 13—15. When the Jews hated the Christian, and when the Greeks despised the Christian, it took a man to say, "I am a Christian. I am not ashamed of the Gospel of Christ."

Even Gibbon is forced to own that Chrysostom in exile is far superior to Cicero in exile. In adversity the Christian is a spiritual "Stonewall" Jackson. Joseph had the virtue to go to prison for his virtue. Daniel had the virtue to go into the lions' den. Shadrach, Meshach, and Abednego

had the virtue to go into the fiery furnace. The martyr had the virtue to go to the stake and the arena. When Luther went to face Kaiser Karl V and the great *Reichstag* at Worms in 1521, George von Frundsberg tapped him on the shoulder and said, "Little monk, little monk, you are marching to make a stand the like of which I and many a general in our fiercest battles have never made."

II.

## KNOWLEDGE.

Knowledge is wisdom, knowledge coupled with hard-headed common sense. The Christian counts the cost before he builds; he counts his soldiers before he goes to war. Luke 13, 28—33.

"Into the valley of death rode the six hundred." Some one had blundered. Magnificent, but not war. Courage, but no knowledge. Don Quixote tilted with windmills — he had splendid courage, but no knowledge.

The Christian is not a learned fool; his heart is as hot as a furnace, but it is ruled by a head as cool as an iceberg. The Christian is dashing and daring as Richard the Lion-hearted, not foolhardy as Harry Hotspur. "Brethren, be not children in understanding, but in understanding be men." 1 Cor. 14, 20.

III.

## TEMPERANCE.

Temperance is self-restraint, self-possession, self-control, in all things— appetite, temper, tongue, thought, imagination. It is drill, exercise, practise, training, discipline, to endure hardness as a good soldier of Jesus Christ, to endure without fainting unto the end. The Christian is *the real captain of his soul.*

IV.

## PATIENCE.

Patience is holding out, endurance. "Don't give up the ship!" said Captain Lawrence. When called on to surrender, John Paul Jones retorted, "I haven't begun to fight yet!"

The patient anvil wears out the many hammers. Though starving, the garrison at Lucknow held out till they heard, "The Campbells are coming." Christ was patient when He prayed, "Not My will, but Thine, be done." The Christian is patient when he really prays, "Thy will be done on earth as it is in heaven."

Patience is not only passive, but also active. It is persistence, perseverance, pluck, tenacity. Never say die. If at first you don't succeed, try, try again. Practise makes perfect. The farmer plants his seed and then patiently waits for the harvest. "Run with patience the race that is set before you." "Let us not be weary in well-doing; for in due season we shall reap if we faint not. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Heb. 12, 1; Gal. 6, 9; 2 Thess. 3, 13; 1 Cor. 15, 58.

V.

## GODLINESS.

Godliness is godlikeness. God was in Christ — Christlikeness is godlikeness. Christ was loyal unto death; the Christian will be faithful unto death. Peter said, "We must obey God rather than men." And he did it. "Exercise thyself unto godliness." Milton tried to live as ever in his great Taskmaster's eye. Will you?

VI.

## BROTHER-LOVE.

Brother-love is philadelphia. Attalus II, king of Pergamus, so loved his brother Eumenes as to be called Philadelphus, Brother-lover; and he built a city and called it Philadelphia, Brother-love. So, and more so, should Christians "love the brotherhood," their "brethren in Christ," the "sons and daughters of God Almighty." Let brotherly love continue. Heb. 13, 1.

The Christian is a Theophilus, God-lover; he is also a Philadelphus, brother-lover.

VII.

## LOVE.

Love is more than philadelphia, or love of the brother; it is philanthropy, or love of man, every man, even the enemy. God is the great Philanthropist, who so loved all men that He gave His only-begotten Son. God commends His love towards us in that Christ died for the ungodly. John 3, 16; Rom. 5, 8; 8, 39.

Love is emotion, motion comes out of it; love will move in practical works to prove and show itself. "By love serve one another." Every man hath received some gift; with it he is to serve another. Serve one another as good stewards of the manifold grace of God.

Every Christian has three degrees back of his name — Theophilus, Philadelphus, and Philanthropus.

G. Matheson says: —

I ought to bend the lowest —
I ought, and therefore I can;
I was made to the end
That I might descend
On the steps of the Son of Man.

Will you try to do it?

If these seven graces, these beautiful and useful fruits of faith, be in you and abound, they make you to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. Knowing by doing. John 7, 17. But he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence and haste to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, living in this frail body, to stir you up by putting you in remembrance; knowing that shortly I must put off my tabernacle, or die, even as our Lord Jesus Christ hath shown me.

Even after his death, Peter will still be speaking — "I will endeavor that ye may be able after my decease to have these things always in remembrance."

Though dead, he yet speaketh. We hear Peter speaking in the inspired Scriptures, "Holy men of God spake as they were moved by the Holy Ghost."

And ye? "Ye do well that ye take heed to this word as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts."

# IX.

# BEWARE OF FALSE PROPHETS.

*2 Pet. 2.*

## I.

## THEIR HERESIES.

HOLY men of God spake as they were moved by the Holy Ghost; but there arose false prophets also among the people, as among you also there shall be false teachers, who shall smuggle in heresies that damn.

Yes, it does make a difference what you believe. Believe right and be saved; believe wrong and be damned.

The worst heresy is that these false teachers deny the Lord that bought them. Christ is the Lord, Despot, Owner. He is the Owner because He has bought them, not with silver or gold, but with His precious blood, as a Lamb without spot or blemish. He is the Owner of all because He has bought all, even the runaway slaves. Their denial does not alter the fact, just as Peter's denial did not alter the fact.

## II.

## THEIR CHARACTER.

These false prophets are false because they preach false doctrine and also because they preach from a false heart. Their hearts they have exercised in covetousness; with covetousness they use feigned, forged, deceitful words. They are accursed, which have forsaken the right way like Elymas, Acts 13, 10, and are gone astray, following the way of Balaam, who loved filthy lucre and taught Israel to sin with the heathen women. Num. 22, 5. They are wells without water, clouds that are carried with a tempest. No water out of the earth, no rain from heaven — a dreary desert, the most hopeless thing in the East.

Christ was a lamb without blemish and without spot, 1 Pet. 1, 19; these, on the contrary, are nothing but spots and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of an adulteress and that cannot cease from sin.

While these prophets promise liberty to their dupes, they themselves are the slaves of corruption; for by what a man is overcome, by that is he enslaved.

III.

## THEIR PURPOSE.

Their purpose is to make merchandise of you. They get your money, and you lose your soul. Popes bought the papacy and then sold the church offices and conducted the "holy business" of indulgences; they sold forgiveness of sins for cold cash; it was an invitation to sin.

IV.

## THEIR SUCCESS.

Many shall follow the lasciviousness of these false prophets, who promise liberty, taking with a bait unstable souls. Their hook of great swelling words of vanity they bait with the lusts of the flesh by acts of lasciviousness to catch those that were clean escaped from them who live in error.

Rather heathen than backsliders. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter state has become worse than the first. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment taught unto them, according to the true proverb: "The dog is turned to his own vomit again," and, "The sow, having bathed herself, returns to wallow in the mire."

By reason of such evil people the way of truth, the religion of Christ, shall be reviled, just as God long ago complained, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12, 14; Is. 52, 5; Ezek. 36, 20; Rom. 2, 24.

V.

## THEIR PUNISHMENT.

These false prophets bring upon themselves swift destruction. God spared not the angels that sinned, but cast them down to hell and delivered them into the chains of darkness, kept in storage, as in a silo, unto judgment. God spared not the old world, bringing in the Flood upon the world of

the ungodly. God turned the cities of Sodom and Gomorrah into ashes and thus condemned them with an overthrow, making them an example unto those that after should live ungodly.

Example, did you hear that? What God has done He will do. He will reserve the unjust unto the Day of Judgment to be punished, but chiefly them that walk after the flesh in the lust of defilement, and despise government. As natural brute beasts, made to be captured and destroyed, these evil people shall utterly perish in their own corruption and shall receive the reward of unrighteousness, as they that count it pleasure to revel in the daytime.

## IN CONCLUSION.

God saved Noah out of the Flood. God saved Lot out of Sodom and Gomorrah. And He saved the three young Hebrews out of the fiery furnace and Daniel out of the lions' den. So you see, the Lord knoweth how to deliver the godly out of temptations, or tribulations. And the encouraging point is that the Lord knoweth how to deliver you, no matter how few, out of all troubles, no matter how many and how great.

# X.

# PETER'S LAST WORD.

*2 Pet. 3.*

THIS is now, beloved, the second epistle that I write unto you; and in both of them I tell you nothing new, but simply stir up your sincere minds by putting you in remembrance, that ye should remember the words of the prophets and of the apostles, of the Old and the New Testament.

I.

The world will be destroyed. Know this first, that in the last days, mockers shall come with mockery, walking after their own lusts. Mocking and sinful living usually go together; one helps the other. The scoffers scoff, "Where is the fulfilment of the promise of His coming? For from the day that the fathers fell asleep all things continue as they were from the beginning of the creation."

They know better. For they wilfully forget the fact that the world has been destroyed by water. So all things did not in the past continue as they were from the beginning. And what is more, all things will not in the future continue as they were from the beginning. As God has destroyed the world once, so will He destroy it again; the first time by water, the second time by fire. What has been, will be. As the Flood came to destroy ungodly men, so the fire will come for the judgment and perdition of ungodly men. History repeats itself.

The scoffing of the scoffers is not going to stir the Lord to change His schedule and hurry the Day of Judgment. One day is with the Lord as a thousand years and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness. The Lord is not slow; He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance — all, even the scoffers.

In due time, however, the Day of the Lord will come; it will come without warning, as a thief in the night. Then the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.

How people run to see a fire and be thrilled! We read of the burning of Troy, of Rome, of Chicago — all these are not the burning of a single match compared with the world conflagration.

Lately they found in a Dresden rubbish-heap the crown and scepter and orb of King Augustus the Strong. Your diamonds and stocks and bonds will also be in a heap of ashes.

II.

Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for, and earnestly desiring, the coming of the Day of God?

Are you really expecting Judgment Day? Are you really earnestly desiring the coming of the Day of God when you pray, "Thy kingdom come," "Come, Lord Jesus, come quickly"? Do you pray it with duplex envelopes?

According to God's promise we look for new heavens and a new earth, wherein dwelleth righteousness. What a relief from this world, wherein dwelleth unrighteousness! We are optimists with our face toward the dawn of a new day. And we are not wild-eyed fanatics of a baseless hope; no, we stand on the rock of God's promise. His past performance guarantees His future performance.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!

Wherefore, my beloved, seeing that ye look for a new world of righteousness, be diligent that ye may be found of God in peace, without spot and blameless, even as the Lamb of God, without spot and without blemish. Consider that the long-suffering of the Lord is to give time for salvation, even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things hard to be understood, which they that are unlearned and unstable wrest, or twist, as they do also the other Scriptures, unto their own destruction.

At Antioch, Paul withstood Peter to his face because he was to be blamed. Peter took it in the right spirit and at the Council at Jerusalem publicly agreed with Paul; and in this letter he calls him "our beloved brother Paul." At this early day Paul's letters were held to be Scriptures with the other Scriptures. At this early day some twisted the Scriptures

to their own destruction, and some are doing the same to-day. Beware lest you do it to your own hurt!

Forewarned is forearmed. Beloved, seeing ye know these things before, beware lest ye also, being led away with error of the wicked, fall from your steadfastness.

A needful warning. Some of us have fallen away, some of us may fall away. Danger is ahead! How are you saved from this fearful fate? By growing. You go downward unless you grow upward. How do you grow? With food and exercise. Feed on Christ and follow Christ. Grow in the grace of Christ, and you will grow in the graces of Christ. Grow in the knowledge of our Lord and Savior Jesus Christ.

Does your head know more of your Savior to-day than on your confirmation day? Does your heart know more of Christ to-day than on your confirmation day? A man admitted he had never read his Bible since his confirmation; any wonder he fell away from Christ and joined a Christless lodge?

Lincoln advised the infidel Speed to accept all he could understand of the Bible and take the rest on faith. Speed did it and became a Christian.

Practise what you read and thus grow in the grace and in the knowledge of our Lord and Savior Jesus Christ.

To Him be glory both now and forever! Amen.

# APPENDIX

# WAS PETER EVER IN ROME?

## WHAT WAS BECOME OF PETER?

"WHAT was become of Peter?" asked the guards when they found the prison empty. Peter "went to another place." Acts 12, 18. 17. Nobody knows what place. For six years, from about 44 to about 50, Peter is completely lost to view.

Suddenly he turns up at Antioch and at the Council at Jerusalem, and suddenly again drops out of sight. Later we read of him with his wife going about as a missionary. 1 Cor. 9, 5. And that is all.

## WHERE DID PETER PREACH?

Paul was "forbidden of the Holy Ghost to preach the Word in Asia." He "assayed to go into Bithynia, but the Spirit suffered him not." Acts 16, 6. 7. Why not? Was Peter working up there?

About 112 Governor Pliny, Jr., asked Emperor Trajan what to do about the growing number of Christians in the provinces of Pontus and Bithynia. The Greek Satirist Lucian speaks of Pontus as "being full of atheists and Christians. . . . Quitting our Grecian gods, they must worship their own Sophist, who was crucified, and live in obedience to His laws." How came the people up there to be Christians?

Peter wrote his first epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Did Peter visit these provinces of Asia Minor? The churches of Amasea and Sinope, up on the Black Sea, claim Peter for their founder. Epiphanius, Bishop of Constantia, the ancient Salamis, on Cyprus, says: "Peter was often superintending Pontus and Bithynia." But then Epiphanius died as late as 403, and so his word is not worth much.

## HOW DID PETER DIE?

From the words of Christ it is held Peter died on the cross. John 13, 36; 21, 18; 2 Pet. 1, 4. But we do not know from history.

## WHERE DID PETER DIE?

Toward the end of his life he sends greetings from "the church that is at Babylon." 1 Pet. 5, 13. That is all we know. Babylon includes the district around the city, according to Philo. Josephus says the Jews formed a very large part of the population. Since the Babylonian captivity the Jews were so numerous as to make the saying, "Whosoever lives in Babylon is as if he lived in the land of Israel."

Philo says when Caligula ordered one half of his Babylonian troops to Palestine to force his statue into the Temple, Proconsul Petronius of Syria had them kept back, fearing a successful rising of the Jews. The ecclesiastical calendar of the Jews living at Babylon was fixed at Jerusalem. The new moons were "telegraphed" by beacon-fires from Mount Olivet all the way to Babylon. Josephus originally wrote the *History of the Jewish War* for their benefit, and wrote it in Aramaic. The geographer Strabo, who lived at this time, says: "At present Babylon is not as large as Seleucia," and according to Pliny, Seleucia had about 600,000 inhabitants and was the capital of the Parthian empire. People from this region had heard Peter preach at Pentecost. Acts 2, 9. Why should not the Apostle of the Circumcision go to the Jews in Babylonia?

When Peter writes Babylon, why should he not mean Babylon? Zahn admits Clemens Romanus, Amrus, and Jeshuyab identify Babylon with Babylon. So do Erasmus, Dean Alford, Lipsius, Baur, Paulus, Hausrath, Zeller, B. Weiss, and others. Schmiedel thinks Peter died somewhere in the East; Erbes, at Jerusalem. T. H. Passmore holds Babylon means Jerusalem. (*St. Peter's Charter,* pp. 27—30.)

## WAS PETER EVER IN ROME?

The New Testament is dead against it. Paul, according to agreement, went to the Gentiles, Peter to the Jews. It was Paul's policy not to build on any man's foundation, Rom. 15, 20; 2 Cor. 10, 15. 16; yet he expressed a wish to go to Rome and have some fruit among the Romans. Paul's Letter to the Romans has many greetings, but none to Peter. So, where was Peter? About 57 or 58 Paul lived in his own hired house in Rome for two years, and many went in and out, but not a word about Peter. Paul wrote letters to the Ephesians, Colossians, Philippians, Philemon, Timothy, Titus, with greetings from many in Rome, — not a word about Peter. Where was Peter?

Cardinal Baronius (in *Ann.* 58, § 51) owns the force of the Scripture reasons for believing that Peter was not in Rome during any time on which the New Testament throws light.

About the year 100 a letter was sent from "the church which sojourneth in Rome to the church which sojourneth in Corinth." The writer's name is not in the letter. Who wrote it? Eighty-five years later Dionysius of Corinth points to one Clemens. Was he Jew or Gentile, Greek or barbarian, bond or free, aristocrat or plebeian? Nobody knows. This *First Epistle of Clement* is held by many to be a fraud; but let that pass. In this letter we read of the sufferings of Abel and other ancient worthies, and then: —

"But not to dwell upon ancient examples, let us come to the most recent athletes [spiritual heroes]. Let us take the noble example furnished in our own generation. Through envy and jealousy the greatest and most righteous pillars [of the Church] have been persecuted and put to death. Let us set before our eyes the illustrious apostles. Peter, through unrighteous envy, endured not one or two, but numerous labors and, when he had at length suffered martyrdom, departed to the place of glory due to him. Owing to envy, Paul also obtained the reward of patient endurance; after being seven times thrown into captivity, he was compelled to flee and was stoned. After preaching both in the East and West, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world and come to the extreme limit of the West [Spain] and suffered martyrdom under prefects. Thus was he removed from the world and went into the Holy Place, having proved himself a striking example of patience." (Chap. V.)

Not a word about Peter in Rome.

About 116 Ignatius of Antioch is on his way to Rome to be ground like "God's wheat . . . by the teeth of wild beasts" in order to become "the pure bread of Christ." Yet he writes the Roman Christians to do nothing to save him from the crown of martyrdom. "I do not give you orders as if I were Peter and Paul; they were apostles; I am a convict. They were free, I am a slave to this very hour." He writes the Ephesians and Trallians in almost the same words. Not a word about Peter in Rome.

Also he writes: "Where Christ is, there is the Catholic [universal] Church." Now the Romanists say: "Where the Pope is, there is the Church."

About 150 Bishop Papias of Hierapolis in Phrygia is commonly quoted as saying Babylon means Rome. We cannot find it in his *Fragments,* neither in Eusebius, who wrote his *History* in the fourth century. Eusebius writes: "They say" Peter wrote his first epistle from Rome. "They say" — he indicated that by calling the city figuratively or allegorically Babylon. (P. 46.) "They say" — who are "they" that "say"? Nobody knows. Zahn says Papias "probably" took Babylon for Rome, as Rufinus understood him to do. Again, Babylon in Revelation is not entirely synonymous with Rome. Hart admits: "Formal proof that the Jews actually spoke of Rome by the name of Babylon before the destruction of Jerusalem in A. D. 70 is indeed wanting." (*Expositor's Greek Testament,* Vol. 5, p. 19.)

"They say" — what a foundation for the Papacy!

About 150 Hegesippus, possibly a converted Jew, came oversea from the East by way of Corinth to Rome in the time of Anicetus, looking for a list of the Roman bishops. Finding none, "I compiled a list of the bishops." The list is lost. The churches of Jerusalem, Antioch, Corinth, were founded by apostles. Surely the great church in the great capital of the great empire must also have been founded by an apostle. By whom? Peter wrote his first epistle at Babylon. Babylon is Rome. So Peter founded the church and was the first bishop. Very simple, very!

That is the "historical" baseless base on which are based all the later preposterous papal pretensions. "To Hegesippus, then, and to Hegesippus only, is due the inception of the fable that made St. Peter a founder of the Church in Rome," says Professor Merrill (*Studies,* p. 314). Hegesippus became the Grandfather of Church History, quoted by Eusebius, the Father of Church History.

Justin, the first philosopher to become a Christian, wrote two *Apologies* for Christianity and a *Dialog with Trypho,* the Jew. He lived in Rome and was martyred there in 165. What does he say about Peter? Never a word.

He tells us Simon, "the Father of All Heresies," came from Samaria to Rome under Claudius and did great wonders, for which the Romans honored him as a god and on an island in the Tiber set up a statue inscribed *Simoni Deo Sancto* — To Simon, the Holy God. Though Justin has never a word about Simon Peter, it was believed the statue referred to Peter.

In 1574 the statue was dug up on an island in the Tiber, "between the two bridges," just as Justin had said. But the inscription reads *Semoni*

*Sanco Deo Fidio Sacrum* — a Sabine god whom the Romans worshiped and swore by. Such a baseless base for Peter's presence in Rome!

About 170 Dionysius of Corinth says Peter and Paul planted the church at Corinth. From the Acts we know Paul did the planting. In the same sentence he says Peter and Paul went to Italy. The Acts tell us that Paul went to Italy alone, without any Peter. And so we can put no trust in the further statement that Peter and Paul were martyred in Italy at the same time — the earliest statement of the kind, about a hundred years after the event.

In the beginning of the fifth century, Prudentius and Augustine felt the difficulty as to time and tried to solve it by saying that Peter and Paul died on the same day of the month, but in different years. But the "Index" attributed to Pope Gelasius condemned as heretical any suggestion that they did not die at the same time.

In 177 the Presbyter Irenaeus came from Lyons, on the Rhone in Gaul, to Rome and possibly copied the list of Popes made by Hegesippus and carried it down from Anicetus to Eleutherus, who sent missionaries to King Lucius of Britain. Irenaeus is the first to say Peter and Paul "founded and reared up this church and afterwards committed unto Linus the office of the episcopate." Doellinger says: "This makes the regulation of the Roman church and the appointment of Linus a common act of both apostles." And so we say there is as good reason for calling Paul the first Bishop of Rome as there is for calling Peter the first Bishop of Rome.

In the third century the forged Letter of Clement to St. James in Jerusalem makes Peter say shortly before his death: "I ordain this Clement to be your bishop, and to him alone I entrust my chair of preaching and instruction. . . . I bestow upon him the power of binding and loosing which the Lord bestowed upon me, so that whatever he shall decree on earth shall be decreed in the heavens. . . . Be obedient in all things to him who presides over you to teach you the truth."

This forgery of an unknown heretic is the germ of the Papacy. In 496 Pope Gelasius condemned this forgery. Puller comments: "It is strange how from the very first the Roman claims have been based upon forgeries." (P. 50.)

About the same time, Clement of Alexandria in Egypt writes: "It is said that Peter preached in Rome." With him agrees Papias, says Eusebius, who also says Papias had very little brains. (*Hist.*, p. 193.)

"It is said." "They say." Who are "they" that "say"?

About 215 Gaius, or Caius, or Hippolytus, or whatever his name may be, tells us: "I can show the trophies [places of execution, or tombs] of the apostles. If you will go to the Vatican or to the Ostian Road, you will find the trophies of those who founded this church."

Others can show the tombs of Zeus and of Hercules. At Cologne they show the heads of the three Wise Men who came to worship the infant Savior. In August, 1927, the writer saw the splendid reliquary in which the heads are kept.

About 220 Presbyter Tertullian, of Carthage in Africa, is the first to say Peter and Paul died under Nero; Peter on the cross, Paul by the sword. He also says Peter ordained Clement first Bishop of Rome — not Linus, as Irenaeus writes. There is hopeless confusion as to the first bishops — "the twilight of fable," Macaulay calls it.

About 250 Origen tells us Peter was crucified head down, at his own request. By 375 Jerome knows the reason — Peter thought himself unworthy of dying like his Lord.

In the fourth century, Jerome tells us Peter "proceeds to Rome in the second year of Claudius (42) to combat Simon Magus and there for twenty-five years filled the sacerdotal chair up to Nero's last year, that is, his fourteenth" — 67. This is the first clear statement that Peter was the first Bishop of Rome, and bishop for twenty-five years.

The Roman Catholic Livius admits that various Catholics, Herbst among them, deny that Peter was Bishop of Rome for twenty-five years. The difficulties in the way of this claim are too great to overcome. They deny that Peter went to Rome under Claudius and say he went under Nero, and that he was in Rome a little over a year.

Pagi, following Baluze, both eminent Roman Catholic scholars, suggest that the notion of twenty-five years' session of St. Peter at Rome arose from a hasty inference from Lactantius, which has no special reference to Peter.

In the *Church Bells* of August 10, 1900, we read: "A well-known Roman priest has written in the *Weekly Register* that the story of St. Peter having fixed his see at Rome and of having resided there for twenty-five years must be abandoned." (E. G. Man, pp. 65—72.)

The claim is so absurd that Cardinal Bellarmine and others admit Peter was away much of the time. He had many successors in absentee bishops.

Origen writes Peter came to Rome at the end of his life; Lactantius, about 310, says in the reign of Nero, when he was already persecuting the Church. So Peter did not found the church at Rome. That Peter was in Rome only shortly before his death is admitted by Romanists — Valesius, Pagi, Baluz, Hug, Klee, Doellinger, Waterworth, Alnatt. (Farrar, *Early Days,* p. 65; *Paul,* p. 448. Baur, *Paulus,* p. 674.)

Professor Briggs writes: "Peter's residence in Rome was brief. . . . There is no sufficient evidence that he was ever Bishop of Rome or that Rome had a bishop in apostolic times." (*North Am. Rev.,* 1907, Feb. 15.)

In the thirteenth century the Waldenses denied that Peter ever was in Rome. In the fourteenth century, Marsilius of Padua, in his *Defensor Pacis,* writes: "As to St. Peter, I say that it cannot be proved from Holy Scripture that he was Bishop of Rome; nay, more, that he was ever in Rome at all. Wonderful indeed it seems that according to some ecclesiastical legend . . . such things are to be said of Peter and that Luke and Paul should make no mention of them."

Friedrich Spanheim wrote a learned work in four parts against the Roman claim.

On February 9 and 10, 1872, Gavazzi, an ex-priest, in a public debate at Rome, held that Peter had never been in Rome.

The Eastern churches reject as a mere fable the claim that Peter was ever in Rome, writes Professor Merrill, of Chicago University, who is "bound by the evidence to reject absolutely the historicity of St. Peter's mission in Rome." (*Studies.*)

Gustav Krueger, Professor of Church History at Giessen, says: "It cannot even be clearly proved by unquestionable testimony that St. Peter ever was in Rome at all." (*The Papacy,* p. 11.)

Even Lietzmann must admit to his critic, George La Piana, of Harvard: "We are far removed from a positive proof" for the tradition that Peter was ever in Rome. (Drews, *Petruslegende,* p. 72.)

The Catholic J. Ellendorf, Doctor of Philosophy and also of Law, writes: "Peter can have been in Rome. It is possible he was there about the year 65 or 66; but it is only possible, and in spite of this possibility the opposite is just as probable, yes, even more probable; and it cannot be held against any Protestant if he, according to the proofs furnished by Scripture and the oldest Fathers, Clement and Justin, holds for a fable, drawn from

the Apocrypha, the presence of Peter in Rome and everything connected with it. Peter's presence in Rome can never be proved." (*Ist Petrus in Rom gewesen?* Darmstadt, Leske, 1841.) To his critics he replied in *Dr. Binterim Vapulans, Revision der Frage,* etc., 1843.) Both books are in the State Library in Berlin.

Peter was not Bishop of Rome for the very simple reason that in Peter's day there were no bishops as we know the term. In the New Testament a bishop and a presbyter, or elder, mean the same thing, also in the genuine *Epistle* of Clemens Romanus, also in the earliest church manual, the *Didache,* or *Teaching of the Twelve Apostles.*

Irenaeus held the Bishop of Rome was but a presbyter, Jesus Himself being the only Bishop of souls. Maurus affirmed that all ministers were bishops and all bishops were of equal rank. Theodoret says, "Christ alone is the Head of all."

Jerome writes: "With the ancients, presbyters were the same as bishops; but gradually all the responsibility was deferred to a single person. . . . Let bishops beware that they are superior to presbyters — more owing to custom than to any actual ordinance of the Lord."

Augustine writes to Jerome: "Although, according to titles of honor, which the practise of the Church has now made valid, the episcopate is greater than the presbytery, yet in many things Augustine is less than Jerome." (E. G. Man, p. 123.)

This is conceded by the Episcopalians Littledale (*Petrine Claims,* p. 60) and Salmon (*Infallibility,* p. 356) and by the Romanist Doellinger, who shrinks from calling Peter Bishop of Rome and says, "The office afterward called episcopal was not yet marked off." (*First Age,* II, 130.)

In the Vatican Council in 1870 Bishop Strossmayer quoted Joseph Scaliger, the great scholar, who died in 1609, as saying that Peter ever was in Rome and bishop there must be classed among the ridiculous legends.

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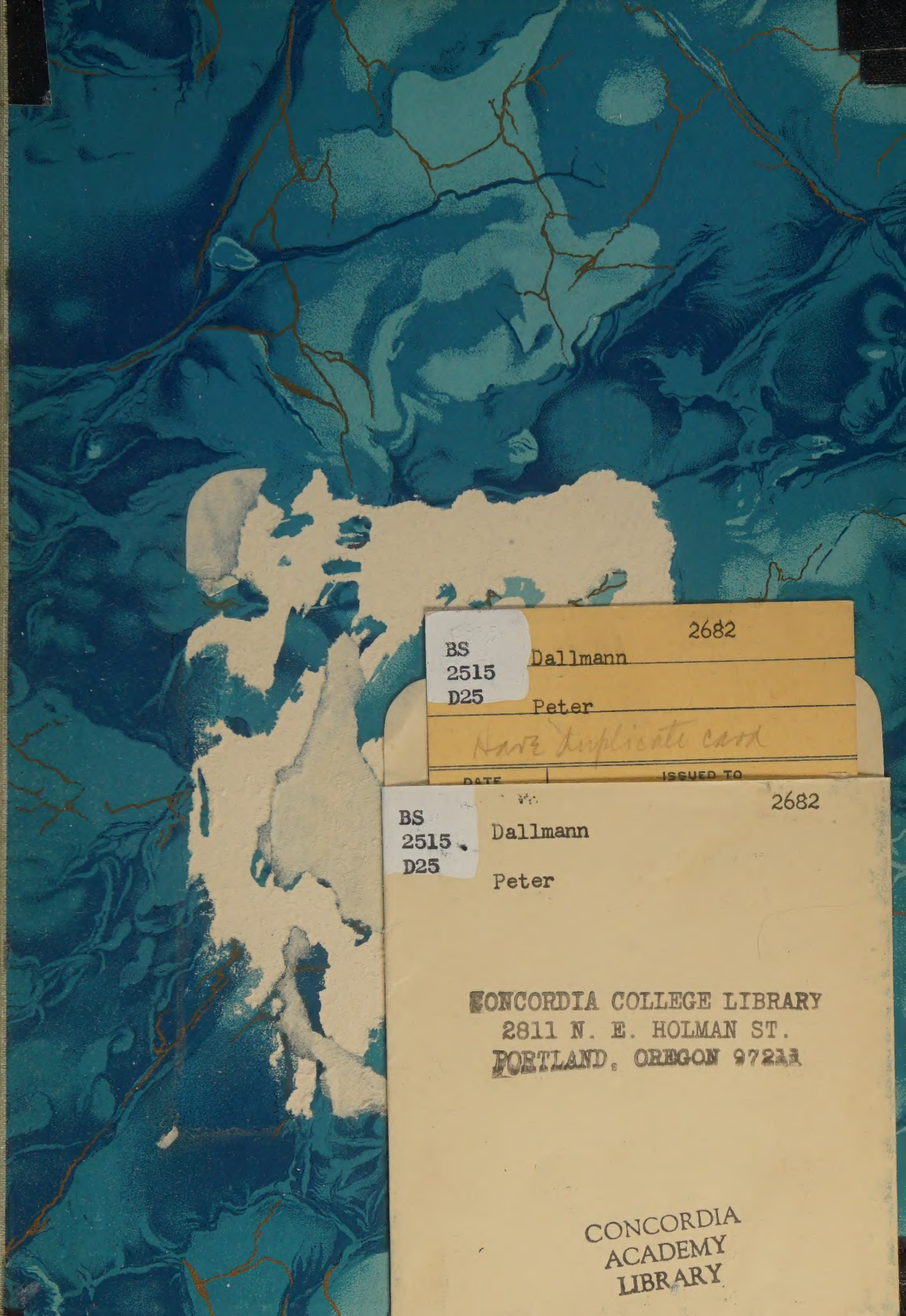

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